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FIFTY REASONS  
WHY THE  
ROMAN CATHOLIC RELIGION  
OUGHT TO BE  
PREFERRED TO ALL OTHERS.

BY WHICH  
HIS MOST SERENE HIGHNESS, ANTHONY ULRICK, DUKE  
OF BRUNSWICK AND LUNENBURG, WAS INDUCED  
TO ABJURE LUTHERANISM.

TO WHICH ARE ADDED,  
THREE VALUABLE PAPERS,  
ETC., ETC., ETC.



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THOUGH for many years I employed all the study, pains, and diligence, I was able, in an enquiry after the *true* Religion, and sanctifying faith, which I was sensible could be but ONE; and this upon no other motive than a concern for my eternal welfare, and a desire to know the truth; I was yet in doubt, out of so many religions and confessions, which it was that I ought to embrace. In the mean while, upon this design, I visited several Universities; I turned over whole libraries; I read the works of innumerable authors [as well Catholics as others] that treated of our present controversies; I advised with a great many doctors, touching the diversity of sects and confessions; I proposed my doubts, not only to Catholics, but likewise to their adversaries. In a word, I tried all ways and means, without being able to find out the only thing I desired. This made me resolve to set all other business aside, and to choose a proper time and place, wherein I might wholly apply myself to this affair, as being of all others the most important; because nothing less than an eternity of happiness or misery depended on it. But that this enquiry might be to good effect, and carry me to the thing I aimed at; I thought it was best to enter upon it in the manner following.

First, I earnestly implored the aid and grace of the Holy Ghost, and with all my power begged the light of a true faith of God, the father of Lights, who (1) 'enlighteneth every man that cometh into the world.' For faith is that singular gift of God whereby man is so far enlightened, as firmly to believe all that God has revealed.

Secondly, I made a strong resolution by the grace of

(1) John, c. 1. v. 9.

God to avoid sin; well knowing that (1) ‘wisdom will not enter a corrupt soul, nor dwell in a body subject to sin.’ And I am convinced, and was so then, that the reason why so many are ignorant of the true faith and do not embrace it is, because they are plunged into several vices; and particularly into carnal sins.

Thirdly, I renounced all sorts of prejudices, which incline man more to one religion, than to another, whatever they were, that I might unhappily have formerly espoused. And I brought myself to a perfect indifferency, so as to be ready to embrace whichever the grace of the Holy Ghost and the light of reason should point out to me; without any regard to the advantages or inconveniences, which attend it in this world.

In fine, I entered upon this deliberation and this choice, in the manner I should wish to have done it at the hour of my death, and in a full conviction, that at the day of judgment, I must give an account to God, why I followed this religion preferable to all the rest. Being thus disposed, I resolved absolutely to reject any, wherein I discovered the least error in point of faith. For (2) ‘the church of the living God is, and ought to be, the pillar and ground of truth.’

Now the pillar and ground of truth supports no error; therefore the true church of God can hold nothing erroneous in her articles of faith. After I had thus disposed myself to observe some method, I supposed, in the first place, there were certain infallible principles of christian faith, in which all christian societies, how different soever, must necessarily agree, and which no christian can deny, without incurring the guilt of blasphemy, of impiety, and of atheism. Afterwards, I laid down principles, agreeable to the reason of mankind, and consulted by every man of sense, when he is to make his choice in the concerns of this life.

The principles agreed upon by all christian societies, are such as these:

1. There is one God.

(1) Wisdom 1. v. 4. (2) Tim. 3. v. 11.

2. This God is a most perfect Being, essentially comprehending in itself all perfection, without the least mixture of a defect.

3. From whence it follows, that he is essentially true, so that he can neither deceive nor be deceived, nor speak an untruth, nor reveal a thing otherwise than he knows it, nor know it otherwise than it is in itself: insomuch, that, by his nature, He is true both in his knowledge and in his word.

4. God is almighty; 'with God (1) all things are possible,' with God, (2) 'nothing shall be impossible: though this surpasses the understanding of men and angels.'

5. God is faithful without any injustice; (3) 'all his ways are judgment, a God of truth and without iniquity, just and right is he.'

6. God is immutable; (4) 'God is not a man, that he should lie, neither the son of man, that he should repent.'

With him (5) is no variableness, neither shadow of turning.' By consequence, all that God reveals is true, and possible at the same time: He has a power and a will to effect, and infallibly will effect, whatsoever he promises.

7. God is most wise; (6) 'His wisdom is infinite.'

8. God is infinitely merciful; (7) 'The Lord God, merciful and gracious, long suffering and abundant in mercy and truth.' (8) 'The earth, O Lord! is full of mercy.'

9. God is just; 'He rewards the good, and punishes the wicked.' (9) 'The Lord is righteous in all his ways.' (10) 'He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.'

10. God is essentially holiness, goodness, and benignity in perfection; (11) 'Holy, holy, holy is the Lord of

(1) St. Matth. 19. v. 26. (2) St. Luke 1. v. 37. (3) Deut. 32. v. 4. (4) Numb. 23. v. 19. (5) St. James 1. v. 17. (6) Psalm 145. v. 17. (7) Exod. 34. v. 6. (8) Psalm 119. v. 64. (9) Psalm 145. v. 7. (10) Heb. 11. v. 6. (11) Isaiah 6. v. 3.

**Hosts'** He is holy, not only in himself, but is likewise (1) 'Holy in all his works.' It is certain therefore and unquestionable, that whatever doctrine contains any thing repugnant to these divine perfections is altogether false; and that what sect soever holds any such doctrine, for a rule of faith is erroneous, and, by consequence, is absolutely to be rejected, and ought not to be a subject of deliberation.

11. Man has but one soul, which will be eternally either damned or saved. (2) 'For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'

12. Eternity knows no end. The course of it is perpetual. It is a series of unlimited time, and a number of innumerable ages to come.

13. There is no comparison between things infinite, and those that are not so. O the happiness of the eternity of the saints!! O the unhappiness of that of the damned!! One of these two eternities waits for us. Without a true faith, I shall never attain the eternity of the saints; and, if I do not attain it, the eternity of the damned must be my lot.

(1) Psalm 145 v. 17. (2) St. Matth. 16. v. 26.

# RULES

## OF

### PRUDENCE.

*Which ought to be followed principally, when we are to make choice of matters of the greatest moment.*

1. IN the estimate and choice of things, a man is always to prefer better to worse; and, by a stronger reason, to what is bad; and so things certain, to doubtful and uncertain; true, to false; permanent to passing; eternal to temporal; and such as are grounded in reason, to others that hold no correspondence with it.

2. To attain our last end, the only object of our just desires, the means we use must be proportionable; and of these, the certain must take place of those that are less certain, or altogether uncertain.

3. Among the means to attain to our eternal welfare, those by which many persons have undoubtedly acquired it, are more secure than those by which it is not evident, that any man was ever saved.

4. Again, the means which reason and the authority of persons eminent for wisdom, virtue, and sanctity prescribe, in order to eternal

salvation, or which the Holy Ghost himself prescribes, are more secure than those that have only the recommendation of flesh and blood, of the world, of disorderly and licentious men: For, (1) ‘It is the Spirit that quickeneth, the flesh profiteth nothing. (2) For they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, do the things of the Spirit. For to be carnally minded, is death; but to be spiritually minded, is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God—so, then, they that are in the flesh cannot please God.’

Upon those principles and rules of prudence, I proceeded to the following considerations, which discovered to me many convincing motives, why I should rather choose and embrace the Roman Catholic faith, than any of those sects, into which the Christian world stands now divided, and which at last determined me to reject them all.

### CONSIDERATION I.

THE subject matter of my first consideration was, whether it were best for me to embrace the Catholic communion, or the evangelical, a title, which the Lutherans and the Calvinists in some places do equally boast of. Considering therefore, what the Catholic communion was, I immediately discovered it to be the communion of those who, all the world over, and in

(1) John 6. v. 63. (2) Rom. 8. v. 5, 6, 7, 8.



all times, follow the Roman persuasion, which every where agrees with itself as to the articles of faith. On the other side, considering the communion, which styles itself evangelical, at the very first sight I discovered a very dangerous rock: for thus I reasoned the matter with myself. This evangelical communion should be one that in its doctrine is wholly agreeable to the gospel: now the doctrine, which at the same time is followed both by Lutherans and Calvinists, can never be conformable to the gospel: for two doctrines that are opposite, or directly contradictory to each other, are never to be reconciled to one and the same gospel truth; but either the one or the other must be irreconcilable. 'Tis clear that the doctrine of the Lutherans, and that of the Calvinists, are in many articles opposite, and in some directly contradictory, to each other. Therefore it is not possible for both of them, at the same time, to constitute an evangelical communion; by consequence, this communion is a mere chimaera. For my part, being to make my choice, I could not content myself with a whim, but I thought it my obligation to make a diligent search into the truth of things which divine faith commands us to believe: for this reason, I would not declare for this evangelical state, but, on the contrary, I judged that I ought not by any means to make it my choice.

#### CONSIDERATION II.

IN the next place, I considered, since the Calvinist and the Lutheran religion could not

both be rightly styled evangelical, whether one of the two, if seperately taken, might not possibly be so, and deserve, by consequence, to be valued above the other? But here I was perplexed with a new difficulty. For my reason told me, that to give one thing the preference to another, there must be more pressing motives on the one side, than on the other. Now I was not able to find a reason, why the Lutheran doctrine should rather be evangelical, than the Calvinist; so far from it, that I could never yet obtain the favour of any Lutheran or Calvinist, to help me to such a reason. The two parties alleged in their defence some texts of scripture; but then whatever is cited, the Lutherans interpret to one sense, and the Calvinists to another. The Lutherans will have their exposition to be true and literal, and that of the Calvinists to be false and strained; and then, on the other side, the Calvinists are as positive that theirs is the proper and genuine exposition, and that of the Lutherans erroneous and unnatural. In this quarrel both build upon the lights of their private spirits, which are irreconcilably different, and neither side is able to produce the least colour of a proof, that his adversary's spirit deviates from the true sense, or that his own has hit upon it. The case standing thus, it was not in my power to prefer one of these doctrines before the other; and therefore I concluded they were both to be rejected.

### CONSIDERATION III.

I AM as much at a loss to know upon what

principle the Lutherans and Calvinists exclude the Arians and Anabaptists out of their evangelical communion: for these pretend an equal right to the name, and that their doctrine is agreeable to the truth of the gospel, nay that they are more properly evangelical, than either Lutherans or Calvinists. We read not, say the Anabaptists, in any part of the gospel, that infants ought to be baptized. Jesus Christ himself says in St. Mark (1) ‘He that believeth and is baptized, shall be saved.’ Therefore faith must go before baptism; now faith is only to be found in those that are past their childhood; therefore no one till then ought to be baptized: our doctrine, by consequence, is more agreeable to the gospel, than that of the Lutherans or Calvinists, who admit the baptism of infants. And thus plead the Arians; Our Saviour says expressly in St. John’s gospel, (2) ‘My Father is greater than I.’ We follow then the gospel, when we teach that, as to the divine nature, the Son is not equal, but inferior to his Father. We admit not upon this text the interpretation of the Fathers, who will have it that the Son is less than his Father, according to his human nature, but equal to him according to his divinity: for we think the Lutherans and Calvinists have no right to force upon us any such interpretation, since they reject the authority of the Fathers in the controversies that are on foot between them and the Catholics. For we see no reason, why their authority

‘1) St. Mark, 16. v. 16. (2) St. John, 14. v. 28.

should be allowed in this point, and not in others. But if the Lutherans and Calvinists insist upon their own authority, or the interpretation of their private spirit, the Arians and Anabaptists will require them to point out in express terms this their interpretation in the scripture; because it is a principle with all of them, that **NOTHING IS TO BE BELIEVED AS AN ARTICLE OF FAITH, BUT WHAT THE SCRIPTURE TEACHES IN EXPRESS, INTELLIGIBLE, AND CLEAR TERMS.**

#### CONSIDERATION IV.

**THIS** consideration called to my remembrance those words of the prophet Jeremy. (1) ‘Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.’ And I judged that the way to Heaven by which a great many have certainly arrived at it, was better, had less of danger, and more of security, than that by which it is not known whether any one, to this day, arrived. Then I thus discoursed the matter in my own thoughts; it is owned by all the world, that a great many are saved who lived and died in the Roman Catholic communion: but who can tell whether any of the other religions are so? I inferred that in the great concern of salvation, the Roman Catholic faith was a surer way than any other religion, and that by consequence I was obliged to choose it before all the rest.

(1) Jer 6. v. 16.

## CONSIDERATION V.

I PURSUED my argument in this manner: Whosoever is saved, pleased God. 'But without faith (1) it is impossible to please him.' Therefore that faith and religion, by which a man may be saved, is the true one. Now it cannot be questioned, but great numbers of persons who professed the Roman Catholic faith have been saved. ('Tis a truth our very adversaries dare not deny.) By consequence, the Roman Catholic faith is the true faith; therefore it is our duty to embrace it.

## CONSIDERATION VI.

FROM this argument I drew another. As there is but one true God, so is there but one true faith, according to those words of the apostle. (2) 'One Lord, one faith, one baptism.' There can only then be one true and sanctified faith, as there is but one Lord and one God. So that if the Catholic faith be the true and sanctifying, (as is proved above) all the other sorts of religion are without the least appearance of a true faith; and since no salvation is attainable without the Catholic faith, I was bound to choose that of the Roman Catholics.

## CONSIDERATION VII.

BUT what still confirmed me in my resolution of embracing the Roman Catholic faith was this, that the heretics themselves confess Roman Catholics may be saved, whereas these maintain there is no salvation for such as are

(1) Heb. 11. v. 6    (2) Ephes. 41. v. 5.

out of the Roman Catholic Church. What a madness then were it, for any man not to go over to the Roman Catholics, who may be saved in the judgment of their adversaries: but to sort himself with these, who according to Roman Catholics, are out of the way! Who would not advise a man to take the safest way when he is threatened with an evident danger? And does not that way which two opposite parties approve of, promise greater security, than another which one party only recommends, and which the other condemns? Who, in fine, can doubt, but that a medicine prescribed by two physicians may be taken with more security, than another which one of the two judges may be his death?

### CONSIDERATION VIII.

UPON calling to mind those words in Deuteronomy, (1) 'Ask thy father, and he will show thee; thy elders, and they will tell thee.' And those in the Proverbs, (2) 'Remove not the ancient land-mark, which thy fathers have set.' I consulted the writings of the ancient fathers, to find what they would advise me to do; whether to embrace the Roman Catholic faith; or some of the other persuasions. The first I met was St. Augustin, who of a Manichee became a Roman Catholic, and has left us the motives of his conversion in these words. (3) 'There are many things which most justly hold me in the communion of the Catholic church: the agreement

(1) Deut. 32. v. 7. (2) Prov. 22. v. 18. (3) St. Aug. against the epistle of Manichæus, called the Foundation, Chap. 4.

of people and nations holds me: authority, begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, holds me; a succession of bishops, descending from the see of St. Peter, to whom Christ after his resurrection committed his flock to the present episcopacy, holds me.' And in his book of the Advantage of Believing, (1) 'Are we afraid,' says he, 'of embracing the communion of that church, which, as all mankind knows, by a continued succession of bishops in the apostolic see (in spite of heretics barking on every side, condemned partly by the voice of the people, partly by the gravity of councils, partly by miracles) has the highest authority?' The second was St. Irenæus, more ancient than St. Augustin, who speaking of the Roman church, says, (2) 'That to this church, by reason of its greater power, it is necessary that all churches have recourse; that is, the faithful on all sides.' The third was Tertullian, (3) 'Happy,' says he, 'is the church in her state, for which the apostles poured forth all their doctrine, together with their blood.' The fourth, St. Jerome, (4) 'Know,' says he, 'that the Roman faith is warranted by Paul's authority.' And, (5) in another place; 'To speak my opinion clearly and in few words, 'tis this, that we ought to continue in that church which was founded by the apostles, and remains to this day:' where he is speaking of the Roman church. In fine, St. Gregory Nazianzen in the

(1) Chap. 17. (2) Lib. 3. c. 3. (3) De Præscrip. c. 36. (4) Epis. 3. cont. Ruffin. cap. 4 (5) Dial. ultimo cont. Lucifer.

poem, he wrote on his own life, gives this answer to my question. ‘The Roman faith was right in times past, and even now it continues to be right, uniting in an amiable knot, all that the sun sees in his course.’ Having heard these evidences, I could not but yield to the judgment of those wise and holy Fathers, and resolved to embrace the Roman Catholic faith.

### CONSIDERATION IX.

AFTER this, I appealed to the saints of God, and asked them what was the faith they lived in, and by which they arrived at eternal bliss. And they all made answer, it was the Roman faith. Thus I was answered by St. Martin, St. Nicholas, St. Athanasius, and many more among the bishops; among the religious, by St. Dominick, St. Francis, &c. Among the widows, by St. Monica, St. Bridget, St. Elizabeth, &c. Among the virgins, by St. Agatha, St. Lucy, St. Agnes, St. Catharine, &c. whence I drew this conclusion. These saints by following this faith obtained eternal glory; this faith then must doubtless be the surest and safest way to Heaven: It is therefore to no purpose to seek another.

### CONSIDERATION X.

THEN I turned to the holy martyrs, and enquired what faith it was, for the truth of which they spilt their blood, and so patiently endured banishments, prisons, and all the most cruel torments. They answered me, as with one voice, that this faith was no other than the Roman Catholic. This I was assured of by thirty-three



bishops of Rome, who were crowned with martyrdom: by the saints Cyprian, Sebastian, Lawrence; by St. Agatha, St. Cecily, St. Dorothy, St. Barbara, and an infinite number of other saints. Then I wound up my argument in this manner: It is a moral impossibility for that faith to be false, in defence of which such an army of witnesses have so gloriously, so readily, and so willingly given their lives. How could I therefore any longer doubt of the truth of the Roman Catholic faith?

### CONSIDERATION XI.

My next step was in thought to hell where I found in condemnation to everlasting torments, Simon Magus, Novatus, Vigilantius, Pelagius, Nestorius, Macedonius, Marcion, &c. And I asked them, how they came to be condemned to this seat of sorrow, without hope of being ever rescued from these flames? And they told me, it was for their breaking off from the Roman Catholic church, and for being authors of the sects which separated from it. My inference from this dismal contemplation, was, that I ought not to separate from the Catholic church, unless I were content to burn eternally with these apostates.

### CONSIDERATION XII.

No man can doubt but that St. Paul's faith was truly apostolical. Now this was no other than the Roman, as himself testifies in his epistle to the christians of Rome: (1) 'I long to see

Rom. v. 11. 12.

you, that I may impart unto you some spiritual gift, to the end you may be established, that is that I may be comforted together with you, by the mutual faith of both you and me. Therefore the Roman faith, was once the apostolic faith. That it was so in the beginning, our adversaries very easily grant us; but they pretend, though without a proof, that afterwards it ceased to be the true and apostolical, which the Roman Catholics absolutely deny. For if any one ask them, in what points, where and when the faith of the church of Rome decayed, they are at a loss for an answer; and yet it lies upon them to prove it. In effect, did we put the case, that a certain family was owned by all the world, to have been in ancient times of a noble race, and that some one should now maintain that of late it hath lost its rank, which he grants it formerly possessed, would not such a man be obliged to point out the time when, and to bring a reason why it lost its nobility? And if he could not prove it, would not any equitable judge condemn him as a slanderer?

### CONSIDERATION XIII.

WHILE I was deliberating, whether I ought to fix upon the Roman Catholic faith, or upon some other that stands in competition with it, a new difficulty presented itself, viz. that if I set aside the Roman Catholic, it would still remain to be examined, which of the opposite religions I ought to adhere to. Whether the Lu-

theran, the Calvinist, the Arian, or the Anabaptist? And it would require much time and study to come to a resolution; because these religions in many points differ from one another, even to the degree of charging their adversaries with destructive errors. Nay, let it be supposed that I had made choice of some one of these; I could not yet dispense myself from a further deliberation. For all these religions have sprouted into different branches; so that a new scrutiny would still be necessary, to know into which of these divisions or subdivisions I ought to graft myself. For these reasons, I thought the best thing I could do, was to reject them all in a lump, and to return to the pale of the Roman Catholic church, to which Jesus Christ himself (1) 'gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting the Saints: for the work of the Ministry, for the edifying of the body of Christ.—That we henceforth be no more children tossed too and fro with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.'

#### CONSIDERATION XIV.

WHEN I first entered upon this enquiry, I resolved with myself to reject without any more ado any sect or religion whatsoever in which I discovered errors contrary to faith, and to right reason: and proceeding upon the principles I have laid down at the beginning of this tract, I

(1) Ephes. 4. v. 11, 12, 14.

examined several tenets of the modern religions, which are held in opposition to those of the Roman Catholic church. I considered them one by one, and took a distinct view of every particular. My first reasoning was to this effect. God is infinite in wisdom and in goodness: he has laid upon us certain commandments, for the transgression whereof he punishes man most severely, and even to eternity. Then certainly his commands are such, as with the help of his grace may be accomplished; otherwise he would neither be a wise legislator, nor a merciful Lord, did he punish man eternally for transgressing them. For nobody will say he is a wise and merciful master, who should command his servant things absolutely impossible, as to stop the sun's course, or to touch the heavens with his finger, and who, in case the servant fails of doing it, should punish him with the utmost severity, and condemn him to most exquisite torments. Now God is a most wise lawgiver, and a master of an unlimited bounty and clemency; therefore, he has commanded us nothing but what with his grace we are able to perform: By consequence, the doctrine of all our innovaters has no foundation of truth to bottom on, when they tell us (1) 'It is impossible, even with the grace of God, to keep his commandments.

My second argument.—God's goodness is beyond measure—Nothing therefore ought to be admitted, that is repugnant to it. Now it were a repugnancy to his sovereign goodness, before

(1) Luther, de Libertate Christiana. tom. 2. fol. 4.

he had foreseen a man's demerit, to destine and condemn him (1) to everlasting fire, and even to create him for that fatal end: therefore there is no such decree of reprobation in God, and the doctrine of the Calvinists is false, and ought to be rejected, together with the sect that teaches it.

My third argument—God is essentially true and omnipotent, so that nothing is impossible to him.—When, therefore, our Saviour (who is also our God) said at his last supper to his apostles, (2) THIS IS MY BODY—THIS IS MY BLOOD: either he said not true, and therefore is not the truth; or else he had not power, to change the bread into his body, and the wine into his blood, and by consequence is not omnipotent, nor the true God. But he is God, and therefore he is essentially true and omnipotent. In effect, if God could create the world out of nothing, if our Saviour, at the marriage in Cana of Gallilee, could change water into wine, he can likewise change the bread into his body, and the wine into his blood. Therefore, the doctrine of the Calvinists, who deny the real presence of Christ's body and blood is manifestly false. We shall bring hereafter several examples of the like nature.

### CONSIDERATION XV.

As I was searching to the bottom the credendas of the Protestants, I met with several paradoxes, altogether incredible, and inconsistent with common sense and reason. For example,

(1) Luth. de Serv. Arbitr. tom. 2. fol. 466. Calvin, Inst. 1. 3. c. 23. n. 6. (2) St. Matth. 26. v. 26, 2<sup>o</sup>

the abettors of the pretended reformation, among other errors, teach (1) that all sins are equal, and that no sin is venial. Upon this I argued in the following manner. An idle word is a sin, for our Saviour tells us we must give an account of it in the day of judgment. This sin then, according to the doctrine of our innovators, must be of equal enormity with any other sin; as for instance, with that of blasphemy, or infidelity, or apostacy. Now if the sin of an idle word be as enormous as any of those, it deserves an equal punishment and must be equally remissible, or irremissible, and will as hardly find pardon as any other sin. But our Saviour has given a very different information touching punishment and pardon of sin. ‘Whosoever,’ says he, (2) ‘is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say, to his brother, *Raca* [a word of contempt] shall be in danger of the counsel: but whosoever, shall say *Thou fool*, shall be in danger of hell fire.’ Here we learn that a motion of anger against a neighbour deserves indeed some punishment; but that a biting word deserves a greater. Over and above that, St. John (3) tells us, ‘There is sin unto death,’ from whence it follows, there is some sin which is not unto death, and, by consequence, that all sins are not equal. Besides, there is a sin, which ‘Shall not be forgiven, (4) neither in this world, nor in the world to come;’ for

(1) Musculus in Loc. comm. page 28. (2) St. Math. 5. v. 22. (3) John v 16. (4) St. Matthew 12. v. 32.

instance, the sin against the Holy Ghost. All sins therefore are not upon the level, as to the remission of them, nor as to their enormity; in fine, we read in the Proverbs, (1) ‘The just man falls seven times, and riseth up again: but the wicked shall fall into mischief.’ Some sins are by consequence, which do not strip us of habitual justice, and there are others, which do. I infer, that all sins are not equal; and by a necessary consequence, that that sect or religion ought to be rejected, which holds the contrary.

### CONSIDERATION XVI.

ACCORDING to the same sectaries, all good works are (2) sins: so that if their principles will likewise have all sins to be equal, every good work must have in itself the enormity of all sins whatsoever; by consequence, to pray to God is a crime of as black a die as blasphemy; to give an alms to a poor body is no better than robbing him of what he has; and to restore ill gotten goods to the right owner is as blameable as to keep them against his will.

### CONSIDERATION XVII

To press the argument a little further, I would gladly know what any of their Parsons would advise a man to do, that should ask him, whether or not he were obliged in the last case above mentioned to restitution? If he answers in the affirmative, the unjust possessor may ask

(1) Prov. 24. v. 16. (2) Lutheran, chap. 3. Gal tom. 5. fol. 3.

him again, whether it be a good work to restore another's goods? If he says that it is; the other may reply unto him; you hold that all good works are sins, and again that all sins are equal in themselves; so that, whether I restore or retain my neighbour's goods, it is all one, as to the guilt of sin; I will therefore keep for my own use and benefit what I hold to the prejudice of my neighbour. Upon a serious examination of these two points, I judged them to be equally impertinent and extravagant, as likewise the sects that teach them.

### CONSIDERATION XVIII.

GOD is the sovereign sanctity; whence we must infer, he is infinitely removed from all sin, and hates it above all things. If this be so, it is not his will, nor his command, that we commit it; neither can it in any manner be imputed to him. It follows then, that God is neither the author nor the cause of sin, by willing, or suggesting, or effecting, or commanding, or working it; or by directing to it the impious designs of the wicked, as the Calvinists, (1) and as Luther (2) himself would have us believe

### CONSIDERATION XIX.

I READ over and again with all possible attention several historians, as well political as ecclesiastical, as likewise the annals of a great

(1) Calvin Instit. 3. cap. 23. n. 7. 8. 9. De Æterna Dei Prædes, Opusc. pag. 906. Beza Expos. de la foi chez. Riv. 1560. chap. 2 & 3. (2) Luther de Servo Arbitr. tom. 2, fol. 429. 434. 445



many nations, to find, if, before the fifteenth century, there was any where mention made of the Lutheran and Calvinistic doctrine, or of the other sects of these our days. For the same end, I likewise perused a great many ancient writings and records of the memorable transactions that happened in each century, but without finding the least mark or footstep of them. This made me conclude, these religions were all new, and by consequence far short of being apostolical; since they were not left to us by our Saviour, nor by his apostles, but newly forged in the freakish heads of their authors; which gave me just reason to reject them.

### CONSIDERATION XX.

It came to my mind, how I read in my youth the book of a Calvinist, which he called a journal, wherein he attempted to prove, a long muster-roll of his own invention, that ever since our Saviour's time there were some in every age, that held the doctrine of Luther and Calvin. But his vain attempt had no influence on me, for the following reasons. In the first place, he will have the persons he places in his catalogue, to have held Calvin's opinion, as well as Luther's. So that he dubs them Lutheran-Calvinists. He might as well have attempted to make the east and west-wind to blow from the same quarter; for it is matter of fact, that the faith of Luther, and that of Calvin, are no more to be reconciled, than the Lutherans and Calvinists. As therefore none of our sectaries

will own himself to be compounded of a Lutheran and a Calvinist, but pretends to be either a downright Calvinist, or a downright Lutheran, so those that fill the above mentioned catalogues cannot pass for Lutheran-Calvinists. Neither is there the least colour of a reason, why the Calvinists should derive their pedigree from the list, any more than the Lutherans; or the Lutherans any more than the Calvinists. Nay the Anabaptists, and all the late spawn of sectaries, have as just reasons to put in their claim to it. It cannot therefore be inferred from any thing there related, that before Luther's or Calvin's days any man held, believed, or taught the doctrine of Luther or Calvin, or of the Lutherans or Calvinists of our days in its purity, (if I may say so) and full extent. Secondly, this same catalogue is wholly visionary. For the persons cited by this author, are according to his computation, true Lutheran-Calvinists, because he finds in their writings a word or two, or at most a proposition, which the Lutherans and Calvinists maintain at present. But, were this sufficient, he ought to have put upon the roll of Lutheran-Calvinists, Mahomet, Judas Iscariot, Arius, and all arch-heretics that ever rent the church of Christ; since all and every one of these have in some point or other held the same as the Lutherans and the Calvinists. Mahomet held, as they do, that there was but one God: Arius, that councils might err, and that the council of Nice had effectually erred, in condemning him: so that, at this rate of reasoning,

Mahomet and Arius will be Latheran-Calvinists. Thirdly, this catalogue is absolutely false, for as much as the author has swelled it with the names of persons, who to their death, professed the Roman Catholic faith; and, among them, those of Popes, Cardinals, Archbishops, Bishops, religious, and even of some who by their writings have asserted the truth of the Roman Catholic faith. And what is his reason for so doing? Why truly none at all. He will prove St. George to have been a Lutheran-Calvinist, from his reprehending the fault of priests; St. Irencæus, from his commending the holy scriptures; St. Polycarp, from his holding the apostolical doctrine; and even Bellarmin to have been another, because he complains of the sins of bad Catholics. Let the world judge, if these be arguments to prove them to have been Lutheran-Calvinists!! Do not Roman Catholics and their preachers, still inveigh against the disorders of ecclesiastics? Do not they reproach bad Catholics for their wicked lives? Do not they recommend the reading of the holy scriptures, and the doctrine of the apostles? Will this transform them into Lutheran-Calvinists? Not at all.

### CONSIDERATION XXI.

IN running through all the heresies of past ages, I made for myself an historical abstract, incomparably better than this blundering catalogue. For I found that nearly all the articles of faith, which Lutherans and Calvinists maintain, were formerly taught by some arch-heretics

and condemned by the church; I do not mean that any of them taught all these articles in the manner they are taught by Luther and Calvin, (for there never was any such) but that some arch-heretics taught some of them, and that in different ages. But this can never be an argument with men of sense, that the Lutheran or Calvinistic doctrine had a being before Luther or Calvin. It only proves (and this indeed by a fair consequence) that the religion broached by Luther and Calvin, is a complication of diverse ancient condemned heresies somewhat resembling the beggar's coat, which he finds among the broker's, made up of party-coloured rags, and patches, with some new shreds of cloth, of a colour and quality altogether disproportioned.

### CONSIDERATION XXII.

AFTER this I took into consideration, the true consideration, the true marks of the church of Christ, viz. that it is *One, Holy, Catholic, and Apostolical*. But not one of them could I find in the reformed, or, to give it its proper name, the deformed church: as for unity, there is nothing of it; for their adherents are at variance upon several of the chief articles of faith; and even those of the same denomination, are run into sentiments and opinions directly opposite. They are no less strangers to holiness, which as David (1) observes, directs us to 'flee from evil, and do the thing that is good;' whereas these religions are so far from teaching us to de

(1) Ps. 37. v. 27.

claim evil, by the observance of God's commandments, that on the contrary, they declare it a thing impossible to observe them: and instead of exhorting us to well doing, they teach us that good works (1) are not always helpful towards the gaining of salvation, and what is yet worse, they say that good works (2) are downright sins. Besides that they cannot name so much as one person of sanctity that was of their religion. They are equally at a loss how to prove their church catholic, or universal; for their faith has never been spread throughout the world, as the Roman has, according to that of the apostle, (3) 'Their sound went into all the earth, and their words unto the ends of the world.' Add to this, that their religion cannot be traced back through every age; for before the year 1515, it was no where spoken of. And at this day, it is not known over the world. It has only nestled in some few provinces of Europe, which is the smallest part of the universe, compared with Africa, Asia, or America, where it is so far from being established, that it is not so much as mentioned, excepting a few corners, where the sectaries have gained a settlement, upon no other account but that of commerce. In fine, it cannot be apostolical, by reason that it was not founded by the apostles, nor is able to show a continual succession of its pastors, or its

(1) Lather de Sevo Arbitr. tom. 2. fol. 453. (2) Luth. Adv. Ex ora. Antich. tom. 2. fol. 110. In. cop. 3. ad Gal. tom. 5. fol. 363. Confit. Ratio. tom. 2 fol. 26 Devotis fol. 281. (3) Rom. 10. v. 18.

doctrine, from those first planters of the church of Christ. On the other side, all these marks are shewed by all manner of proofs to be inherent in the Roman Catholic church. So that I had all the reason in the world to prefer it before any of the rest.

### CONSIDERATION XXIII.

THEN I began to consider, how so many different people, provinces, and whole kingdoms turned from heathenism to christianity: I found it was done after an admirable manner, and that such a conversion could never have been effected without the Divine power and assistance, by reason of the many obstacles on the part of powerful emperors, kings, and tyrants; whose cruelty was to be undergone, and obstinacy to be surmounted: and chiefly by reason that the christian faith recommended to them things contrary to flesh and blood, and to the maxims of the world; and proposed to their belief sublime and hidden mysteries which the light of nature alone was not able to comprehend: and all this by preachers destitute of all human support. Upon a serious contemplation of those prodigious conversions, I began to think what that faith and religion was, and I soon discovered it to be the Roman Catholic Apostolic, which wrought these wonders by men of an apostolic spirit, sent by the chief bishops to preach the gospel. Our very adversaries will confess, that during the first five ages, there was no other religion to which nations were converted. The

sixth age saw England converted by St. Augustin, a monk, sent thither by St. Gregory, Pope. In the seventh, Germany embraced the faith by the preaching of St. Boniface, who received his mission from Pope Gregory III. St. Cyril, and St. Mathodius converted Moravia in the eighth. In the ninth, Hungary and Poland were converted by St. Alethert, St. Philigrim, and others. In the tenth, Bohemia and Muscovy; and long before this, Friezland by St. Boniface and St. Willibrord. In the eleventh, Pomerania, by St. Bruno. In the twelfth, Livonia, by St. Meinard, in Swedeland, by Nicholas Breakspear, who was afterwards advanced to the See of Rome. In the two last ages, a vast number of provinces, as well in the East as the West Indies, and a far greater tract of land than all Europe together, have been brought to the christian faith, which is no other than the Roman Catholic, and the number of converts there is daily on the increase. But after the strictest search I have been able to make, I have not so much as found one single pagan nation, that has embraced Lutheranism, Calvinism, or any of our new sects. All their proselytes, as far as I can learn, are loose and debauched Catholics, who have not in all appearance, any other motive for leaving the pale of the Roman Catholic church, than sensual pleasures and worldly satisfactions. From these premises, the most rational conclusion I was able to draw, was, that the Roman Catholic Apostolic religion ought to be chosen before any of our new-broached sects.

## CONSIDERATION XXIV

THE foregoing consideration carried me on to this further remark: that God bestowed on all the apostles, and on all apostolical men, whom in former ages he chose and sent for the conversion of people and nations, the gift of extraordinary miracles according to that promise, recorded by St. Matthew, (1) 'Go,' said our Saviour to his disciples, 'preach—heal the sick, cleanse the lepers, raise the dead, cast out devils.' Of which promise we read the accomplishment in St. Mark's last words; 'And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.'

The master builders of our modern sects may, as long as they please, boast their mission from God, for the reforming of his church; they have never yet produced any of the aforesaid signs, nor wrought a miracle in confirmation of their doctrine or their mission, not so much as the cure of a lame dog, as a certain author tells them. How then could I believe that God had sent them, especially since our Saviour has forewarned us (2) '*To beware of false prophets, which come in sheeps' cloathing,*' [*having always in their mouths the Holy Scripture and the Gospel*] '*but inwardly they are ravening wolves;*' which is yet more evident, from their clashing with one another, and preaching inconsistent doctrines, as Luther and Calvin did. It being impossible for both of them to have taught the

(1) Chap. 10. v. 7. 8. (2) Mat. 7. v. 15.



truth, and by consequence to have received from God a commission to reform his church, since the one gives no better proof than the other of his commission. For which reason I judged, that neither of them was worthy to be believed.

### CONSIDERATION XXV.

I LIKEWISE took a view of the lives and manners of the first reformers, and I compared them with those apostolic men who from paganism, brought the gentiles to the Roman Catholic faith. And there appeared as great a disproportion betwixt them as there is betwixt light and darkness, betwixt heaven and earth. Those apostolic men were persons of eminent devotion, were closely united to God, endued with many singular virtues, were pious, sober, humble, and chaste; they despised the riches of the world, fled from pleasure, and had no other view than God's glory in the salvation of souls: as appears from the history of their lives, and from their writings. On the contrary, these pretended reformers were slaves to their bellies, and to carnal pleasures, apostates, perjurers, vow-breakers, proud and impious, and broached doctrine that flattered sense to a most shameful degree. Their lives and writings bear witness to this charge: what mortal was ever more swelled with pride, arrogance, and presumption, than Luther, (1) and Calvin (2) who preferred them-

(1) Luther, cont. Reg. Angliæ, tom. 2. fol. 344, 347. Resp. ad Reg. Angli. fol. 498. Advers. Execra. fol. 93, 109. Ad Episc. fol. 305. (2) Calvin, Tract. de Reform. Eccl. Opusc. "o Episc. ad Melan. p. 103.

selves to all antiquity, and their sense of the holy scriptures, to that of all the saints and fathers of God's church? What author has ever sent abroad books so beastly, (1) and full of filth as Luther? Or so impious and blasphemous (2) as Calvin? They have both written in such a manner, that their very followers are now ashamed of them.

### CONSIDERATION XXVI.

ANOTHER powerful inducement to the Roman Catholic Religion was this, that even in our days, great numbers, fired with a zeal of souls, undervaluing the conveniences of life, leaving friends and relations, renouncing the honours, dignities, and advantages of which they are in possession, or in a reasonable expectation, go cheerfully in quest of people to the furthest corners of the earth, that they may preach to them the gospel of Jesus Christ, instruct them in the principles of faith, and convert them to christianity, without any apprehension of the dangers incident to such long voyages, of the cruelty of tyrants, or of death itself, which they have reason to expect from the malice of a barbarous people, and with assurance they may be able to say, as St. Paul did, (3) 'I am in labours more abundant, in stripes above measure, in prisons more frequent, in death often.' But we never

(1) Adver. Pap. t. 7. fol. 451. Serm. de Mira. t. 3. fol. 119. In. 1. Cor. 7, tom. 5. fol. 111, 112. (2) Institut. l. 1. c. 14. n. 3. in cap. 17. Jo. v. 12. In. a. 3. ad Gal. Institut. l. 1. c. 13. n. 9, 23, 24. l. 2. c. 16. n. 12. l. 4. c. 14. n. 3. (3) 2 Cor. 11 v 23.

find the like among the preachers of the other religions. And this obliged me to conclude, that those were full, these empty of the spirit of God; for (1) ‘greater love hath no man than this, that a man lay down his life for his friends.’

### · CONSIDERATION XXVII.

AGAIN, I admired to see, among the Roman Catholics so many persons, who might live easy in the world, by reason of their plentiful estates, and all the conveniences that are used to wait upon illustrious families; not only young gentlemen and gentlewomen, but many others, descended of barons, counts, marquisses, and princes: I say, to see these trample on all the delights and pleasures of the world, and with such cheerful hearts, to press through a thousand obstacles, and immure themselves in austere and poor cloisters, and this upon no other motive than the love of God, and the securing of their salvation. Can any of the new religions show me a parallel to this? Or over and above that, among their ministers, you will hardly find one of a noble extraction, or of any considerable family above the vulgar. I say not this as if I pretended that God makes any distinction of persons; I know very well that our blessed Saviour made choice of simple ignorant fishermen for his apostles. I only infer, that for christians so courageously to leave the world as religious men and women do in the Roman church, they must certainly be influenced by an

extraordinary grace of God, and animated with the true faith, in which such singular graces are bestowed upon them.

### CONSIDERATION XXVIII.

I REMEMBER that in my youth I heard two Lutheran ministers discoursing, concerning a young man of an admirable disposition, with whom I was very well acquainted. If I am not mistaken, said one of the ministers to the other, this young man will never marry. The other made answer: He will do very well; for continency and celibacy is a great gift and a singular grace of God. I, who was then very young, and a Lutheran too, being amazed at this answer, I began thus to reason the matter with myself. Since our ministers style themselves reformers of the church, and preachers of the the pure gospel, and own that continency and celibacy is a great gift, and a singular grace of God; how comes it to pass, that God bestows not this singular grace on them; for you will seldom or never find that the ministers live unmarried? And how chances it, that this gift and grace is bestowed on so many Papists, whom we call idolators; for among them there are infinite numbers of religious men and women and ecclesiastics, that pass their lives in a strict observance of continency and chastity? Their religion must certainly be more acceptable to God, because no man can be (1) chaste, unless God give the grace. When I came to riper years, I very frequently had this in my

(1) Wisdom, 8. v. 21

thoughts; and it was one of the motives that inclined me to the Roman Catholic faith.

### CONSIDERATION XXIX.

I READ several authors who had written against the Roman Catholic religion, and I could not but take notice, how in all their arguments they labour to prove, what Catholics do not deny, but, on the contrary, allow without any difficulty. But they hardly touch upon those points which the Catholics hold for articles of faith. For instance, they will bring you a multitude of texts from scripture, to prove that God only is to be adored, and honoured with divine worship; when Catholics are so far from denying it, that they believe it to be a sin of idolatry to pay divine worship to any creature whatever. Again they cite many places in scripture which make honorable mention of marriage. But what is all this to the purpose? Catholics condemn not marriage; so far from it, that they hold it in the number of the sacraments. Their doctrine, in this particular, amounts to no more than what St. Paul has taught them, (1) ‘that he that giveth his virgin in marriage doth well, but he that giveth her not in marriage doth better.’ Again, they speak much of our Saviour’s merits, and of the satisfaction he has offered for our sins. But what then? Do not Catholics likewise teach, that our Saviour’s merits are of infinite value, and that his satisfaction suffices for the sin of the whole

(1) 1 Cor. 7. v 38.

world? Must this hinder them from giving ear to the advice of St. Peter, (1) ‘Brethren, give diligence to make your calling and election sure by good works’ (as the Latin Version has it); or to that of St. Paul, (2) ‘If so be that we suffer with him, that we may be also glorified with him.’ The Protestants give us great encomiums of faith. And so do the Catholics; but may they not believe St. James, (3) when he says, ‘Ye see then, how that by works a man is justified, and not by faith only:’ or St. Paul, when he pronounces of himself, (4) ‘Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.’ In fine, our adversaries inveigh most bitterly against the dissolute lives of some of the clergy. But how does this better their cause? Catholics detest it as much as they; but then they admire in the generality of them, that angelical charity which they preserve both in body and soul.

### CONSIDERATION XXX.

I OBSERVED not only in these authorities, but likewise in the sermons and discourses, both public and private, of other ministers, that their main talent lay in slandering and blackening the Roman Catholic church. And this alone was enough to persuade me they were but ill provided with arguments against her. For when men in the heat of their disputes, fling dirt at their adversaries, it is a certain sign their arguments

(1) 2 Epis. 1. v. 10. (2) Rom. 8. v. 17. (3) James, 2. v. 24, (4) 1 Cor. 13. v. 2.

want an edge. Over and above that, calumnies are always made up of lies and forgeries. And how is it possible by bare faced lies to come at truth? Yet this is the very case of the Protestants: for instance, they will have the world to believe, that Catholics adore the saints, that they take the Pope for a God, that they put their hope and confidence more in their own merits, and in those of the saints, than in the merits of our Saviour Jesus Christ: and a thousand other stories, without any foundation but pure malice to support them. Now I could not think it rational to ground my faith upon palpable lies and calumnies: and for that reason, I resolved to inform myself of the truth of things: and having happily found it, I rejected all these new sects, as so many impostures.

### CONSIDERATION XXXI.

I REMEMBER, that being once present in my youth, at a dispute of school divinity which was held among the Calvinists, one of the audience, more knowing than the rest, proposed before all the company, in the person of a Catholic, an argument, which so gravelled the professor, that it quite silenced him for a time. Then, to get clear of it as well as he could, he told us that, being formerly in England, he had proposed this same difficulty to one of their doctors, who had no other answer to give him, than that no pertinent solution could be made of the argument, and by consequence that, in this point, no direct answer was to be given to Catholics; but

the only way was to avoid the force and hint of it by some logical evasion. This answer did not a little scandalize me. For it is not by quirks and shuffles that a satisfaction can be given to any argument, nor that the knowledge of any truth can be acquired. So that I judged the Protestants took not much to heart the truth of matters, as to articles of faith.

### CONSIDERATION XXXII.

I REMARKED likewise another particular which gave me a most violent presumption of the falsity of the sects, that have separated from the Roman Catholic church. Though they continually refer Catholics to the holy scripture; as for themselves, they treat it as they think fit. Sometimes they reject whole books of it, at other times they dress it out in a false translation, and all of them expound it to their own fancies, and make it chime to the suggestions of their private spirits. On the contrary, the Roman Catholics have all the same version, all make use of the same books, which the church has used for above thirteen hundred years; and they understand them not according to their own private lights, but according to the sense of the ancient fathers, and of the universal church, to which our blessed Saviour refers us in these words, (1) ‘If he neglect to hear the church, let him be to thee as an heathen and a publican.’

(1) Matth. 18. v. 17



## CONSIDERATION XXXIII.

THAT nothing might pass me without being examined, I attentively perused Luther's little catechism, which the Lutherans of Hungary make use of to this day. I carefully compared it with the catechism of the same Luther, printed at Wertemberg, in 1767. And I found that in several articles, it differed as much as could be from the first edition of the same catechism, printed at Wertemberg. I should never have imagined so great an alteration, had I not remarked how the pretended reformers of our days alter, as the fancy takes them, the articles of their religion; so that some are held in some countries, which are denied in others; some stifled in this age, which were broached in the last; and others broached in this, which were not so much as dreamed of in the last.

If any man questions what I say concerning these two catechisms, I desire that he would examine them; which may easily be done, since this catechism of Wertemberg, was reprinted in 1701, at Tirnua, in Hungary. On the contrary, in my travels through several Catholic provinces, I found no difference among them, as to articles of faith, but rather an exact conformity.

## CONSIDERATION XXXIV.

HAVING therefore met with so unaccountable a variety, as to matters of faith, among those that would be thought to follow the Ausburg confession, I resolved to read it with all possible

attention. I procured several editions, and those of different times. But I found them so altered and inconsistent, that I was not able to discover which of them was the genuine; and no wonder, since the very professors of Lutheran universities are at variance about the matter. I laboured under this uncertainty, till I had the good fortune, when at Vienna, to be admitted one day, with a great many more, into the Emperor's library. Here, among other rarities, his Imperial Majesty's library-keeper shewed us the very original of this confession, which Melancthon, in 1530, presented to Charles V. at the Diet of Ausburg. It is so different from the other editions, that did they not bear the title, no man would take them for the confessions of Ausburg. From whence I inferred, that the religion of our Lutherans is not that of the Ausburg confession, but very different from it, and by consequence not worthy to be regarded. But why was I not contented at least with the original itself? Because it contained a great many lies and palpable contradictions, as Cardinal Pazman has clearly proved in his learned work, called Kasauz, from page 415 to 440.

### CONSIDERATION XXXV.

HAVING very frequently meditated on those words of our Saviour, (1) 'Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is

(1) Matth. 7. v. 13, 14.

the gate and narrow is the way, which leadeth to life, and few there be that find it.' And (1) 'Strive to enter in at the strait gate.' I say, having very frequently considered these words, I easily perceived the religions, contrary to that of the Roman Catholic, were *not* this strait gate which leadeth unto life: but that they were the wide gate that leadeth to destruction. For according to their doctrine, (2) there goes no more to the gaining of eternal life, than believing one's self predestined to glory and that he shall be saved. Now certainly this doctrine can never be reconciled with that of our blessed Saviour and his apostles. For when one asked Jesus Christ, (3) 'Good master, what good things shall I do that I may have eternal life?' he answered, 'If thou wilt enter into life, keep the commandments.' Whereas our sectaries, had the question been put to them, would not have said, 'If thou wilt enter into life, keep the commandments, for this they judge impossible; but rather, If thou wilt enter into life, only believe that Jesus Christ has fulfilled for thee the commandments of God, the Father. The Jews, touched with St. Peter's sermon, asked, 'What shall we do?' (4) And St. Peter answered, 'Do penance;' as our Saviour himself had said before: (5) 'Except ye do penance, ye shall all likewise perish.' And St. Peter again,

(1) Luke 13. v. 24. (2) Calv. Instit. 1. 3. c. 2. n. 16. & 24. Antid. Conc. Trid. in Sess. 6. cap. 13. 14. Beza Expos. de la Foi. ch. 8. con. 1. (3) Matth. 19. v. 16. 17. (4) Acts, 2. v. 37 38. (5) Luke, 13. v. 3

(1) ‘Do penance, therefore, and be converted, that your sins may be blotted out.’ In the same manner did St. John, the Baptist, begin his preaching, (2) ‘Do penance,—bring forth, therefore, worthy fruits of penance.’ But what would our new gossellers answer, were they asked by any one, whether, and in what manner, penance ought to be done? They would tell him, ‘Only believe thy sins are pardoned thee, through the merits of Jesus Christ, and that is sufficient.’ But should I put this other question to them; Am I obliged to forgive my enemy the injuries he has done me, if I would have God to forgive me my sins? What would they answer then? Nothing else, I suppose, but that it is enough for me to believe that my sins are forgiven. And yet, our Saviour has declared; (3) *‘If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.’* I ask further, whether by good works, I may merit eternal life? They will answer me in the negative, and that it is faith alone that gains it. Yet St. Peter, (4) exhorts us by good works to make our calling and election sure. And St. Paul tells us, (5) that ‘God will render to every man according to his deeds—glory, honour, and peace to every man that worketh good;’ and that (6) ‘every man shall receive his own re-

(1) Acts 3. v. 19. (2) Matth. 3. v. 2. & 8. (3) Matth. 6. v. 14. 15. (4) Pet. 1. v. 10. (5) Rom. 2. v. 6. & 10. (6) 1 Cor. 3. v. 8.

ward, according to his own labour.' Another question may be, whether I can rescue myself from the punishment due to my sins, by giving alms? Since our Saviour says; (1) 'Give alms of such things as you have: and behold all things are clean unto you.' And the prophet, Daniel, (2) 'break off thy sins by alms, and thy iniquities by shewing mercy to the poor.' They will tell me, pursuant to their groundless system, that this is not necessary; only believe that our Saviour has satisfied for you, and you will be without spot or blemish: only believe that Jesus Christ died for you, and you will get clear of your sins. Faith alone will do your work. Lastly, I desire to know what those sins are, which damn a soul, and exclude it from the glory of heaven. St. Paul would answer, (3) '*Be ye not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*' But our reformers, with their patriarch Luther, (4) will assure me, that no sin but incredulity damns a man. I appeal to the common sense and reason of mankind, if this be not a new, wide, and specious way; and, consequently, a way by which no man ever went to heaven.

(1) Luke, 11. v. 14. (2) Dan. 4. v. 27. (3) 1 Cor. 6. v. 9. 10. (4) Capt. Bal. tom. 2. fol. 74. Cont. Catha. tom. 2. fol. v. 156. Pottilla in dou. 9 post Trin

## CONSIDERATION XXXVI.

ON occasion of this controversy, viz. whether faith alone will suffice to save a man; for the support of which principle, Luther sacrilegiously corrupted that text of St. Paul, (1) ‘we conclude that a man is justified by faith;’ and read instead, ‘by faith *alone*;’ I began to suspect the Protestants might use the like deceit in other texts of scripture. I therefore resolved to inform myself as to this particular, and I soon found there was but too much reason for my suspicion. The same Luther, coming to that text of St. Peter, cited in a fore-going communication (2) ‘give diligence, by good works, to make your calling and election sure,’ entirely omits in his translation those words, ‘*by good works*,’ because they evidently condemn his error, concerning the uselessness of good works in order to salvation. We read in St. Matthew (3) and St. Mark, (4) ‘*Hoc est corpus meum—this is my body*;’ but, to shut out of the Eucharist the *real presence* of Christ’s body, the generality of the Calvinists read it thus: ‘*Hic est corpus meum—here is my body*.’ For the same reason, instead of these words in St. John, (5) ‘I am the *living* bread which came down from heaven;’ they have translated, ‘I am the *life-giving* bread:’ that the text might the more easily be understood as common bread. The Roman Catholics prove the sacrament of penance, not only from St. James’ epistle, chap. 5. v. 16,

(1) Rom. 3. v. 38. (2) 2 Pet. 1. v. 10. (3) Matth. 26. v. 26. (4) Mark, 14. v. 22. (5) John, 6. v. 51.

*confess your faults one to another*—*confitemini ergo alterutrum peccata vestra*; but also very clearly from St. Matthew, 16. v. 19. and St. John, 20. v. 23. The reformers, to get clear of *sacramental confession*, instead of saying with St. James, ‘*confitemini ergo alterutrum peccata vestra*,’ say, ‘*confitemini peccata vestra ad invicem*—confess the sins you have committed against each other. St. Paul, (1) declares ‘marriage is honorable *in all*—*honorabile connubium in omnibus*.’ The reformers translate it, ‘marriage is honorable *among all*—*honorabile connubium inter omnes*,’ to give a sanction to the marriage of priests. Jesus Christ says, (2) ‘come ye blessed of my Father, possess the kingdom, prepared for you from the foundation of the world, *for* I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: &c.’ Luther, in his translation, omits *for*; because he knew that Catholics proved, from hence, *good works* to be meritorious of eternal life. I omit a great many other forgeries of the like nature, which convinced me that the heads of all our new sects taught not the way of God in truth, but that they tortured the holy Scripture, to make it speak their own private sense; and clipped it as they thought convenient. How, therefore, could I think it prudent to adhere to their religion?

### CONSIDERATION XXXVII.

AFTER this, I made a kind of scrutiny toward

(1) Heb. 13. v. 3. (2) Matth. 25. v. 34, 35.

a discovery of the true church of Jesus Christ, from those that falsely pretend to be so: and I made it in this manner. There is *some where* in the Christian world a *true* church of Jesus Christ. All religions and sects whatever admit this proposition; excepting those heretics, who are called Expectants. If there is a true church of Jesus Christ, it was founded by himself; and by consequence, according to the principles of wisdom, since her foundation is the Eternal Wisdom itself. Now, if this church was wisely founded, she was founded in such a manner as to be sure of a constant and perpetual being, pursuant to that maxim of our Saviour, (1) 'Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded on a rock.' And it is of this house our Saviour speaks, when he says, (2) 'upon this rock I will build my church, and the gates of hell shall not prevail against it.' If she stands on so firm a foundation, it is not possible for her to fail, or fall, either by the rains of affliction, or by the torrents of persecution, or by the winds of heresies: otherwise, we must say, she was built on a sand, not on a rock; and if she cannot fall, she must always have been visible. Besides, it would have been to no purpose for our Saviour to have given this rule to

(1) Matth. 7. v. 24, 25. (2) Matth. 16. v. 18.



his faithful; (1) ‘Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.’ For how can the faithful tell, or propose, a thing to a church invisible and no where to be found? If she was visible to all the faithful, her limits must have been extended by the apostles, after the ascension of Jesus Christ; pursuant to those orders he gave them, (2) ‘go ye into all the world, and preach the gospel to every creature;’ which they faithfully complied withal, as we learn from the same Evangelist. (3) ‘And they went forth, and preached every where; the Lord working with them, and confirming the word with signs following.’ Now since the apostles carried the faith on all sides, and that truth was preached through all the world, the church was certainly universal, that is to say catholic; and, if universal, she was likewise one. For which reason, we are told (4) ‘there shall be one fold.’ (5) ‘One body and one spirit.’

(6) And, if the church be one body and one spirit, she ought to have one head; therefore it was fit that Jesus Christ, when he ascended to heaven, should leave some one of his apostles, to be the visible head of his church. And who was this but St. Peter, to whom our Saviour said, (7) ‘Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpreta-

(1) Matth. 18. v. 17. (2) Mark, 16. v. 15. (3) Ibid. v. 20. (4) John, 10. v. 16. (5) Rom. 12. v. 4 (6) Ephes. 4. v. 4. (7) John, 1. v. 42.

tion a rock: and afterwards, (1) ‘feed my lambs—feed my sheep:’ and, in another place, (2) ‘and I say also unto thee, that thou art Peter, and, upon this rock, I will build my church.—and I will give unto thee the keys of the kingdom of heaven?’ Peter therefore was constituted the head of the visible church, founded by Jesus Christ. And because Peter was not to live for ever, whereas the church was to continue to the world’s end, according to that promise of our Saviour, (3) ‘behold I am with you all days, even unto the *end* of the world,’ he was to have successors in his unlimited pastoral care, and in christian doctrine; and these were like wise to have theirs. From whence it follows, that the continual succession of pastors and doctrine is annexed to the *true* church of Jesus Christ. But because Peter and his successors could not preach in person to all the world, they were to have fellow labourers in this sacred ministry; for which reason, Christ (4) ‘gave to his church, some apostles; and some prophets; and some evangelists; and some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we come in the unity of the faith—unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight

(1) Jchn. 21. v. 15, 16, 17. (2) Matth. 1. v. 18, 19. (3) Matth. 28. v. 20. (4) Ephes. 4. v 11, 12 13, 14.

of men, and cunning craftiness whereby they lie in wait to deceive.' In fine, since Jesus Christ has called us to his church for that same end, which St. Paul recommends to us in the same chapter; (1) 'put on the new man, which after God is created in righteousness and true holiness;' the church of Jesus Christ must be holy, that is to say, she must by her doctrine encourage holiness, and among her children have some at least remarkable for holiness. But where shall we find this church, founded by our Saviour and by his apostles, spread over all the world, if it be not the Roman Catholic? For this it was, that the holy apostles, Peter and Paul, founded, and centred it at Rome. The faith of Rome was the same with that of the apostles, and of St. Paul in particular: who writing to the Romans (2) says, that 'their faith was his:' therefore, she was Apostolical. This same faith, as he testifies in the same chapter, (3) 'was preached throughout the world;' therefore, she was Catholic or universal. She was built upon a rock; therefore, she cannot fail: she has *always* been, and is this day, visible. All nations, upon leaving paganism, came into her pale. It is she that has had a continual succession of chief pastors, from St. Peter to the present Pope. In all parts of the earth, she holds exactly the same rule of faith; therefore, she is *one*. She has had an infinite number of saints of both sexes, of martyrs, of confessors,

(1) Ephes. 4. v. 24. (2) Rom 1. v. 12. (3) Ibid v. 8.

and of virgins. She teaches her children the way of holiness, to fly from evil and to do good; she is, therefore, *holy*: by consequence, she inherits the true faith and religion, and is the TRUE CHURCH of Jesus Christ. If she is the *true*, I infer she is the *only* church, and that no other has a title to our obedience.

### CONSIDERATION XXXVIII.

LET it further be considered, that all the religions which are at variance with the Roman Catholic, in general and particular, are likewise, as to doctrine and points of faith, at variance among themselves.—They cannot then be *one* church. They were not preached by the apostles, but were trumped up many ages after them; therefore, they are *not apostolical*. They have not obtained over the world, but only in a few provinces and those in Europe only; they cannot therefore pass for the Catholic, or *universal*, church: they cannot trace the succession of their pastors and their doctrine any higher than to Luther and Calvin; by consequence have not by the apostles a continual succession of their ministry or their doctrine. They cannot name one saint, who has been their follower; they do not teach us to fly from evil and to do good; but, on the contrary, they maintain that this is impossible, and nothing to the purpose. How, then, can they be reputed a *holy* church? And, since they have none of the marks of the true church of Christ, it follows that all of them, in general and in particular, are to be rejected.

## CONSIDERATION XXXIX.

It often happens, that, in disputes between Roman Catholics and their adversaries, the question is not concerning the text of scripture, that is to say, whether the book out of which the text is taken be canonical, or whether the translation be good or faithful, but only concerning the true sense and meaning of the text. The Roman Catholics own it their own obligation to expound the scripture, *according to the sense of the primitive church and the ancient fathers.* The Protestants forge *new* interpretations, not only contrary to that of the primitive church, and of the ancient fathers, but also contrary to each other, *according as their private spirits direct them.* And in cases of this nature, I have often been at a stand and doubted for some time, which of those expositions and interpretations, it were best to follow. But upon mature deliberation, my reason dictated that the opposition of the Roman Catholics deserved the preference, as being more agreeable to that of the whole primitive church, and of the ancient holy fathers: first, because no man can doubt but the universal authority of the whole primitive church carries greater weight than the authority of a few particular persons, men of a later date; secondly, because the holy fathers, as for sanctity, for solidity of doctrine, and diligence in seeking after truth, were beyond comparison more to be admired than the volatile wits of our innovators, who, through want of an extensive

knowledge and purely to indulge their passions, have thereby misrepresented the church of God. Over and above that, these holy fathers lived nearer to the days of the apostles, some of them having been their cotemporaries, or, at least, their immediate successors; so that they had certainly greater lights toward a right understanding of the holy scriptures, than the pretended reformers of our days can boast of, who came so many ages after them. Lastly, because the interpretation of the holy fathers was antecedent to the disputes, which have of late been set on foot between Catholics and Protestants; so that their judgments were no way biassed by interest or by passion. Whereas the sectaries of our days, being prepossessed in favour of one side of the controversy, endeavour to turn, or to speak more properly, to torture the scriptures to their private sentiments, instead of squaring their private sentiments to the scriptures.

### CONSIDERATION XL.

BUT, to set the matter in its clearest light let us come to an example. These words of our blessed Saviour, ‘Hoc est corpus meum—this is my body;’ the Roman Catholics understand in their proper and literal sense, because they were never otherwise understood by the ancient fathers, or the Catholic church. The Protestants will not allow of this sense. But then, the Lutherans understand them one way and the Calvinists another; and again the Zuinglians one way and the Arians another. And

each of these hath no other rule for his interpretation than the dictates of his private spirit To which, therefore, of these private spirits could I most securely adhere? Which of their interpretations was I bound to receive? As I could not find that any of them had a better reason than the rest to make a choice; for truth, whatsoever its object be, is one, whereas falsehood wears several masks, and holds no intelligence with sincerity; to my thinking therefore it was much the best to follow, in this point, the doctrine of the Catholic Church, because it offered me the best security.

### CONSIDERATION XLI.

FOR the more perfect discovery of the truth I sought after, I resolved to read the most celebrated authors of both parties; that I might be able to judge how far their doctrine agreed with that of the holy fathers of the primitive church, and whether in all points they agreed among themselves. And, therefore, it was that I perused a great many books, written by Roman Catholics of diverse nations, as well Spaniards, Italians, Flemish, and English, as Germans, Poles, and Hungarians; and the issue of the enquiry was, that I found a *perfect harmony* among them as to points of faith, and their deference for the ancient fathers. It was matter of admiration to me, that their school-men, who widely differed in opinion as to other subjects, should all as with one voice profess, maintain, and teach *the very same as to what concerns the*

*articles of faith.* I observed the like in the writings of the ancient holy fathers, though they lived and wrote in times and places very distant from one another; as Ignatius and Chrysostom at *Antioch*, Athanasius and Telesphorus at *Alexandria*, Macalous and Cyril at *Jerusalem*, Proculus at *Constantinople*, Gregory and Basil in *Cappadocia*, Justin at *Athens*, Denis at *Corinth*, Ephrem in *Syria*, Cyprian, Optatus, and Augustin in *Africa*, Epiphanius in *Cyprus*, Ambrose in *Italy*, Irenæus in *France*, Odosius and Isidor in *Spain*, Bede in *England*, &c. But when I came to confront the writings of our new reformers, with the doctrine of the ancient fathers, I found them as opposite as east and west. In the next place, I examined what harmony these Protestant writers kept among themselves, but I clearly discovered they were mightily at jars about points of faith. It is not only the Lutherans that quarrel with the Calvinists; and the Calvinists with the Lutherans; and both of them with the Puritans, Arians, and Anabaptists; but even those of the same cloth are strangely at variance about their faith. The rigid Calvinists are of one persuasion, and the more moderate of another. The Remonstrants teach one thing, and the Anti-remonstrants teach the contrary. The Puritans maintain and teach what the Presbyterians will not allow. And as for the Lutherans, some things are held to be of faith, at Wertemberg; others, at Lantsberg; others, in Swedeland; others, in Hungary; others, in Brandenburg; and others, in Eng-



and. Besides, the Lutherans follow, in the age we now live in, a doctrine they were strangers to, in the foregoing age. They thought and believed one thing at the beginning of Lutheranism, and another thing in its progress. What account then should I be able to give at the last day, if, to so many great lights of the church, I preferred a handful of inconsiderable men, who had neither their learning, nor their virtue; and, over and above, divided among themselves? I therefore judged it best to set them all aside, and to keep to the fathers.

### CONSIDERATION XLII.

BUT, though the holy fathers had been all silent, the very stones and remnants of antiquity spoke to me, and attested, and recommended the truth of the Roman Catholic faith. For, upon taking into consideration the old churches, the elections of kings and emperors, and the ceremonies used at their coronation, the ancient statutes of the Cæsars, and of many monarchs, the laws and customs of the most ancient universities, the conversion of nations to the faith of Christ, the inscriptions cut in marble, the histories and annals of all ages, from the birth of our Redeemer, all the memorable facts that have happened since the first promulgation of the Christian faith, the journals and calendars wherein are marked the illustrious actions of the saints, and the most solemn days in the year which are still in use among the Protestants themselves, as the Sundays called Quadragesima, Quinquagesima, Sexagesima, Septuagesima,

Easter, Quasimodo, Jubilate, Cantate, Rogate, &c. All these things gave me clearly to understand that no other religion beside the Roman Catholic was ever firmly planted in the christian world. So that I had convincing reasons not to separate from antiquity, nor to adhere to any of these novelties that bear so fresh a date.

### CONSIDERATION XLIII.

FOR near the space of seventeen hundred years, the Roman Catholic church has been attacked by Pagans and Gentiles, by cruel tyrants, by Mahometans, by schismatics, and innumerable heresies, without being worsted; and to this day she defends herself courageously, and invincibly, in a visible and flourishing condition. Nay she is daily on the increase, and extends her limits wider and wider. On the contrary, so many heresies, and so many different sects, which appeared formidable for strength and power, and spread like many rapid torrents, have perished, disappeared, and quite vanished away. As, for instance, the heresies of the Manichees and Donatists, the Pelagians, the Iconoclasts, and a great many more. Now, what can I infer from hence, but that the Roman Catholic church was built by Jesus Christ upon a rock, and that it was of her our Saviour prophesied, when he said, (1) ‘the gates of hell shall not prevail against it:’ but that all the sects have been built by men upon a sand, that the rain has fallen, the rivers have

(1) Matth. 16. v. 18.

overflowed, and the winds have risen; that they came upon those sects and overturned them, and made strange havock? And I may add, that they destroyed themselves; and that those of later growth will in time meet with the same fate: according to that principle of our blessed Saviour, (1) *'Every plant which my heavenly Father hath not planted shall be rooted up.'* For these reasons, I chose rather to take shelter in the house which was built upon a rock, than in that which was built on the sand, and threatened me with its approaching ruin.

#### CONSIDERATION XLIV.

I HAVE frequently, with great attention, viewed the libraries of both Catholics and Protestants; and in those of the Catholics remarked three sorts of books, placed into many cells, or classes, of a considerable length; of which books I could not find the least appearance in the libraries of Protestants. The first class of these Catholic books had for its title, *'The Lives of Saints.'* Great numbers there were of them of every state; among the rest, an infinity of holy virgins: there were also the histories of holy widows, bishops, hermits, religious of both sexes, martyrs, apostolical men, saintly kings, and other holy confessors; whose lives contained their admirable and heroic virtues, their innocence and godly conversation, their piety towards God and charity towards their neighbours, and all the perfections of a christian life. I

(1) Matth. 16. v. 18.

thought, and thought again, of what I saw; and my reason told me, that *that* must certainly be the TRUE religion, which abounded with so many virtuous persons: for we are told (1) ‘that a corrupt tree cannot bring forth good fruit, wherefore, by their fruits ye shall know them.’ Now all these virtuous persons, said I to myself, lived and died IN THE ROMAN CATHOLIC FAITH; what then *can* I infer, but that *this* is the true faith?

The second class of these books were, what the Roman Catholics call, ‘*spiritual books* ;’ which abound with solid doctrine concerning the exercise of our virtue and of christian perfection. They treated of the imitation of Jesus Christ, of the contempt and vanity of the world, of the love of God and our neighbour, of loving our enemies and pardoning injuries, of humility of heart, of perfect charity of angelical purity both of body and soul, of conformity to the will of God, of meditation on the four last things, of the enormity of sin, and of the practice of devotion and of all other virtues.

The third has for its title, ‘*Moral Divines* ;’ who treated at large of the decalogue and divine laws, of the restitution of ill-gotten goods, of the reparation of damages done to a neighbour, of the use of the sacraments and the requisites to a due administration of them, and, in fine, of all things belonging to the direction of consciences.

As to the libraries of Protestants, I met with

(1) Matth. 7. v 18. 20.

nothing of this nature in their books. No lives of their saints,—because no saints in their communion: no spiritual books—because their books have nothing conducive to christian perfection: nay, they are strangers to the very name. No imitation of Jesus—for they judge it is a thing impossible. No exercise of virtues nor of good works, which they think *unnecessary* for the gaining of salvation. Nothing of chastity and of conscience—the very *name* is hateful to them. Nothing of doing penance—for, according to them, there goes no more to the gaining of heaven than the believing that our Saviour has satisfied his heavenly Father for our sins. Nothing, in fine, of moral divinity—for they hold that it is *not* possible to keep the commandments; that all sins are *equally* enormous; that the sins of the predestinate are not reputed sins in the sight of God; and that no man shall be damned, save only for the sin of infidelity. I might add many more particulars, which flesh and blood have suggested to them, and which never descended from the Father of Lights; so that they cannot be approved in the principles of a spiritual life, but, on the contrary, are the sources of an animal and brutal life, of a general depravation of manners, and of many inlets to the worst effects of libertinism and concupiscence.

### CONSIDERATION XLV.

I LIKEWISE set their conventicles [those especially in which the confessions of Ausburn,

Switzerland, Geneva, and England were first minted] against the ancient *General Councils* of the Roman Catholic church. But what comparison could there be between light and darkness? The custom of the Roman Catholic church is, to invite to a general council, the bishops from all parts of the world, the most learned divines of every nation, the ambassadors of emperors and kings; where matters are discussed with the greatest exactness and deliberation, decrees drawn up by unanimous consent upon the points in question, and these universally accepted by the faithful. The councils too are held for a considerable time, now and then for several years, to the end that matters may be more thoroughly examined and set in their clearest light; and by this means are so well fixed, as never after to be called in question. But what can be said for those assemblies of the adverse party; for instance, for that of Ausburg, which gave birth to the confession of that name? The compilers of it were a small parcel of men, that had scarcely a tincture of theology; they sat about it with precipitation; and finished it in haste, and in a public ale-house too. A few Germans were all that assisted at it, without the concurrence of any single man from other nations; persons already sowered with prejudices, swelled with pride, and abandoned to a sensual and voluptuous life. A few towns and princes received it; and it has several times been altered and reformed. When I had well considered how things went on both sides, I thought it a

necessary piece of prudence, as to the regulating of my faith, rather to follow the judgment of Catholic councils, than the hasty resolutions of such tumultuous assemblies.

### CONSIDERATION XLVI.

THE *conscience* of Catholics and that of Protestants, was the subject of this consideration

Conscience is an act of the understanding or reason, which dictates to us that a thing is lawful, or unlawful; and, by consequence, that it is to be done, or left undone. So that conscience is the immediate and nearest rule of our will. Let us then consider those rules, which are recommended by Catholics, on the one hand, and by Protestants, on the other.

*The Catholics give these.*

1. It is our obligation to avoid sin, of what kind soever it be; and God has left it in the power of *man's free will* to sin, or not to sin.

2. *Every* mortal sin deserves everlasting torment; and any one sin, of that kind, is enough to damn us.

3. A sin ought not to be committed upon any account; insomuch, that it were better a thousand times to die, than to fall into sin, were it ever so small.

4. We must give an account to God of the least sin, though it be but an idle word.

5. A sin of injustice is incapable of receiving pardon, *unless restitution be made, or at least*

*intended according to our power.*

6. After the commission of a mortal sin, nothing remains but either hell or penance.

7. Every good action of super-natural order merits glory, and super-natural grace with its increase.

8. All our mortal sins must be confessed to a priest, having power to hear and to absolve us.

*There are many other rules of the like nature.*

*Let us now consider those that arise from Protestant Doctrine.*

1. The commandments of God are impossible. *No man can keep them.*

2. Every one must firmly believe that he is *predestined* to be saved.

3. God imputes no sin to such as have this special faith.

4. No sin but that of *infidelity* damns a man.

5. Good works are *not meritorious*, in the sight of God, of eternal life.

6. There is no need of our doing penance for our sins, because Jesus Christ already by his blood and death has satisfied for us.

7. It is not in our power to avoid sin.

8. No one is obliged to confess his sins. Faith *alone* is sufficient to save us, &c.

Let any man now judge what conscience he is likely to frame out of these principles, towards the shunning of evil and doing good.



Whereas the rules drawn from the Catholic doctrine have no other aim, and are evidently designed for practice. Upon the comparison, I was fully convinced, that, for the safety of my conscience, it would be best to follow the rules of Catholics and to beware of those of protestants.

### CONSIDERATION XLVII

NOTHING so much displeased me in the ministers as their continual declaiming, in all their sermons, against the Catholics, and especially their scoffing of rites and ceremonies; while they wilfully dissembled those points, which are of the greatest importance in their own religion, and wherein the people's salvation is deeply concerned. As, that they are not really priests, since they have not the power to consecrate the Eucharist, nor to forgive sins, which are yet the main offices of priestly dignity. So that the people are shamefully deceived by these ministers, who make them to believe they receive, under the two species, the body and blood of Jesus Christ: when, for want of priestly power in their preachers, they receive him not, under either, but barely bread and wine without any addition whatsoever. They likewise persuade their followers that they teach nothing, but what the Primitive church and the holy Fathers held and taught; which is absolutely false, as they (1) know in their own con-

(1) Luther de Servo Arbitr. tom. 2. fol. 438. 480  
In cap. 21. Genes. tom. 1. fol. 254. Cont. Reg. Angl.  
tom. 2. fol. 344, 347. Zuinglius, Declar. de Pecc. Originali. Calvin, Tract. de Reform Eccles. Opusc. p. 781.

sciences They do not teach them to fly sin, nor to do penance for the sins they have committed; neither do they exhort them to well doing, or to live in a christian conformity to the doctrine and example of our blessed Saviour.

### CONSIDERATION XLVIII.

IN my conversation with Catholics, I observed their judgment as to bad, or loose, Catholics; that they looked upon all those as such, that neglected God's commandments, that took no care to do good works, that declined confession, that seldom assisted at the HOLY MASS or approached the sacrament of penance, that ran in pursuit of sensual pleasures, that observed not the days set apart for fasting, &c. Then I cast my eyes on the Protestants, and found that, all these things apart, persons might have the reputation of pious and fervent Protestants; I inferred that those Catholics, therefore, were at least as good as many Protestants; and I was confirmed in my opinion of what I had formerly learned, viz. that a bad Catholic makes an excellent Calvinist; a bad Calvinist makes an excellent Arian; and a bad Arian makes an excellent Mahometan.

### CONSIDERATION XLIX.

WHAT yet forwarded my conversion was the remark I had made, that no Catholic ever turned Protestant, in order to reform his morals, and lead a better life; but merely out of a love for worldly liberty, and that he might indulge his passions without restraint. For never did I see

any religious, or priest, apostatize, that did not make it his first care to procure a wife. On the other side, I observed that those, who from Protestants returned to, or embraced, the Roman Catholic faith, became devout and fervent, zealous and exemplary; and that a great many of them renounced the world, on purpose to dedicate themselves entirely to God in some religious state. (1) ‘even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.’

It likewise seemed very strange, that notwithstanding so many texts of scripture concerning the necessity and advantage of charity, hope, fear of God, alms, and other good works, the Protestants should yet teach that faith alone is sufficient to save us, though they meet with no such thing in the holy scriptures. For as we find this encomium of faith (2) that ‘Abraham believed in God, and it was counted unto him for righteousness;’ so we read, in commendation of hope, (3) ‘great plagues remain for the ungodly; but whosoever putteth his trust in the Lord, mercy embraceth him on every side.’ (4) ‘thou art the Saviour of them, who put their trust in thee.’ (5) ‘Hope maketh not ashamed.’ (6) ‘And every man, that hath this hope in him, purifieth himself even as he is pure.’

*Of Charity.* (7) ‘her sins, which are many, are forgiven; for she loved much.’ (8) ‘for

(1) St. Matth. 7. v. 17. (2) Rom. 4. v. 3. (3) Psalm 37. v. 11. (4) Psalm 17. v. 7, (5) Rom. 5. v. 5. (6) 1 St. John, 3. v. 3. (7) Luke, 7. v. 47, (8) Pet 4. v. 8,

charity shall cover a multitude of sins.'

*Of the observance of God's commandments.*

(1) 'If thou wilt enter into life, keep the commandments.'

*Of other good works.* (2) 'If thou doest well, shalt thou not be rewarded?' (3) 'all that are in the grave—shall come forth; they that have done good, unto the resurrection of life.' (4) 'come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty and ye gave me drink I was a stranger, and ye took me in, &c.'

*Of Penance.* (5) 'except ye do penance, ye shall all likewise perish.'

*Of Mercy.* (6) 'By mercy and truth, iniquity is purged.' (7) 'Blessed are the merciful; for they shall obtain mercy.'

*Of Alms.* (8) 'they deliver from all sin and death.' (9) 'give alms of such things as you have: and, behold! all things are clean unto you.'

*Of pardoning injuries.* (10) 'forgive, and ye shall be forgiven.' (11) 'for, if ye forgive men their trespasses, your heavenly Father will also forgive you.'

I therefore concluded, that my safest way was to embrace the doctrine of the Catholic church, which teaches indeed that faith is necessary to

(1) Matth. 19. v. 17. (2) Gen. 4. v. 7. (3) St. John, 5. v. 29 (4) St. Matth. 25. v. 24, 25, 26. (5) St. Luke, 13. v. 5. (6) Prov. 16. v. 6, (7) St. Mat 5. v. 7. (8) Gen. 4. v. 16. (9) St. Luke, 11. v. 6 (10) St. Luke, 6. v. 17. (11) St. Matth. 6. v. 14.

salvation, but yet excludes not hope, nor charity, nor other good works. For, as St. Paul teaches, (1) ‘now abideth faith, hope, charity, these three [virtues]; but the greatest of these is charity.’ (2) ‘And though I have all faith, [possible] so that I could remove mountains, and have not charity, I am nothing, &c.’ Now if all these truths be unquestionable, as all must own they are, it follows that faith alone will never bring me to salvation; of course *it is false* to say that all good works are of no advantage towards this great end: and a more horrible mistake yet, to say they are all sins, and therefore not only useless to the business of salvation, but so many steps toward everlasting misery and damnation.

### CONSIDERATION L

I OBSERVED how several Protestants, who had seemed for many years to be fixed in their persuasion, were converted toward the end of their days, and desired to die in the Roman Catholic faith. Now it is chiefly at the hour of death, that the soul opens its eyes into a clear prospect of things eternal. For my own part, I intended to live, as I should wish to die. And for that reason, I came to a resolution to embrace immediately the Catholic faith; because death is as certain as its hour is uncertain. Besides that, the Catholics, to whom I spoke concerning my salvation, assured me that, if I were to be damned for embracing the Catholic faith,

(1) 2 Cor. 13. v. 23. (2) Ibid. v. 2.

they were ready to answer for me *at the Day of Judgment*, and to take my damnation upon themselves: an assurance I could never extort from the ministers of any sect, in case I should live and die in their religion. From whence I inferred, the Roman Catholic faith was built upon a better foundation, than any of those sects that have divided from it.

# THE CONCLUSION.

OR,

*A Review of the motives and reasons why the Roman Catholic Faith ought to be chosen and embraced, in preference to all the other religions, at this day in Christendom.*

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## TO THE SECTARIES.

I THINK not, my dear friends, that I rashly or inconsiderately abandoned the errors of your party, to embrace the Roman Catholic faith *out of any prospect of worldly advantage*. No, it was purely out of a concern for my salvation, and after mature deliberation that I did it; as you may judge from these motives, which I shall sum up in a few words.

1. You pretend, you Lutherans and Calvinists, to establish an *evangelical* state. This seems to me as impossible, as for the east and west winds to blow from the same quarter. For, so

ong as you hold several articles of faith in direct opposition to one another, I shall never be able to comprehend how the jarring doctrine of your two religions can hold intelligence with the *gospel*. Things, different from each other, can never square with any third; as we learn from the dictates of common sense.

2. If one of these two religions be conformable to the gospel and, by consequence, evangelical, [for example the Lutheran] it must have arguments on its side, which the Calvinist religion cannot equally make use of, to prove itself evangelical, and so on the other side. Now no such arguments were ever produced; what reason then could I have to profess myself a Lutheran rather than a Calvinist, or a Calvinist rather than a Lutheran; or, in fine, to believe the one party more evangelical than the other?

3. I have never been able to learn, upon what account the Lutherans alone call themselves *evangelical*; or why the Calvinists style themselves the *reformed* religion. Nor can it enter into my head, why the Anabaptists, the new Arians, and the Unitarians may not, with as good a grace, entitle themselves to the same appellation. For Lutherans and Calvinists have nothing to say in their own defence, but what these, with equal colour of reason, will plead in favour of their sects.

As therefore no better arguments appear to support the cause of Lutherans and Calvinists, than for that of the Anabaptists, the Arians, and of all those other sects, to which Lutherans



and Calvinists deny the privilege of those new-coined titles; by a parity of reason, the Lutherans and Calvinists deserve not to be called evangelical, or the reformed religion, either in regard of the thing or of the denomination. So that I had just ground to reject these kinds of sects, as being built on weak foundations and equally of no account.

4. I knew for certain, as you yourselves confess, that a great many of those who lived and died in the Roman Catholic faith were *saved*; whereas you are wholly ignorant whether any one of your followers enjoy that state of happiness. I acted therefore the part of a prudent christian, when I took the *sure* way to heaven.

5. From hence also I inferred that the Roman Catholic was the true faith, because without faith it is impossible to please God. Therefore, since so many professors of the Roman Catholic faith have attained salvation, it must of necessity be the true and sanctifying faith.

6. I inferred again, that if the Roman Catholic was the true and sanctifying faith, all the religions *must be false* that oppose it. For there is but *ONE* true sanctifying faith, as there is but one true God.

7. It is the judgment of Protestants as well as Catholics, that salvation *may* be had in the faith of the Roman church; but none, besides Protestants, are of opinion that it may be had in another religion. This, all Protestants of what denomination soever affirm of every individual sect; and Catholics as positively deny

it. Now, a thing agreed on by two opposite parties is unquestionably more certain, than what is affirmed by the one and denied by the other. As, therefore, I desired to go upon the *surest* grounds, I acted the part of a reasonable man, in preferring the Roman Catholic faith to all other religions.

8. Consulting what the holy Fathers of the primitive church have left us in their writings concerning faith, I found they praised, extolled, and recommended no other than the Roman Catholic, and rejected and condemned *all* that separated from it; wherefore, I resolved to follow their prudent counsels and solid sentiments.

9. All the saints, we have had from the infancy of the church to these our days, lived in the Roman Catholic church.

10. In defence of the truths deposited with this church, many thousand of martyrs gave their lives, and triumphed over death, although it attacked them with its sharpest torments.

11. All that ever fought against this church, in their separation from it, as Arius, Pelagius, Marcion, Macedonius, Mahomet, &c. with their followers, burn in the everlasting flames of hell. Luther, Calvin, and the like innovators of these latter days, were *equally* Arch-Heretics; so that, to take them for my guides, was to run the risk of eternal damnation.

12. The faith of the church of Rome was that of St. Paul, as this apostle tells us, in his epistle to the Romans, chap. 1. v. 2. And why should I lose my time, in seeking *any* other faith than

that of this great apostle.

13. Were I not, by the grace of God, fixed in the faith of the Roman Catholic church, these other religions would so perplex and puzzle my thoughts, *in making a choice*, that I could never be able to make it with any peace of mind: for I should always have reason to doubt, which, out of so many different religions, was the true and sanctifying faith.

14. In *all* other religions, there are found such incredible paradoxes, as can never be reconciled to the principles of right reason.

15. All the religions, which *now* oppose the Roman Catholic, are of NEW invention; inso-much that, before the year 1517, they were neither held, nor taught, nor followed by any man upon the whole face of the earth.

16. These new religions are no other than so many unwholesome compositions out of heresies from time to time condemned by the church of God.

17. The Roman Catholic church is the only one, which retains the true marks of Jesus Christ; viz. that she is *One, Holy, Apostolical, and Catholic or universal*.

18. It is the only one religion, for which all nations renounced, and will renounce in these very days, paganism and idolatry.

19. The heads of these new religions were never able to work the least miracle, in proof of their commission from Almighty God to reform his church.

20 On the contrary, they were a company

of libertines, vow-breakers, apostates, impious blasphemers, and men of no account.

21. The adherents of these religions have never laboured in the conversion of idolaters, but only in making proselytes of the worst of Catholics.

22. In the Roman Catholic religion, great numbers, of both sexes, of illustrious birth and of plentiful estates and fortunes, have frequently consecrated themselves to God's service, and passed their lives in voluntary poverty and in angelical purity. In the other religions, we find none distinguished by their birth and quality that put themselves in the rank of ministers: and, of these, it is a rarity to find one that embraces a life of continency: an evident proof that the necessity of gaining a livelihood is their only motive in taking to that state. Whereas, in the Roman Catholic religion, it is a love of God, a concern for their salvation, and a lively and *true* faith, which animates such numbers of devout persons, entirely to devote themselves to the service of Almighty God.

23. Continency, that singular gift of God, is not bestowed upon the Protestant ministers, as it is upon so many religious men and women in the Roman Catholic religion; who, by the grace of God, live not only in a state of continency, but in that of pure virginity, without spot or blemish.

24. Protestant writers, in most of their arguments against Catholics, encounter without an enemy: while they labour to overthrow that,

which nobody maintains against them. But they seldom touch upon any point of doctrine, which *is really taught* by Catholics; because their whole aim, in their invectives, is to create an aversion to the Catholics in the hearts of those they have debauched from the church of Christ.

25. The arms of Protestants, against the Catholics, are calumnies, foul language, and bare-faced lies; *without any one solid argument to support the charge.*

26. Neither can they answer Catholic arguments; but, by some evasion, elude the force of them: and, whensoever they are at a loss, their whole business is to *get out* of the question, as well as they can, and to leap directly into some *other* point of controversy; so that it is next to impossible to keep them to a point.

27. The followers of these *new* religions interpret the holy scriptures, *as the freak takes them in the head*; and lop off from the Canon what books they please! Nay, there is not an illiterate individual among them, though he be ever so great a blunder-head, but makes himself *his own expositor*. Whereas, among the Catholics the canonical books are every where the same—*the same exposition, the same sense, and the same version.*

28. Those of the new religions are strangely divided *among themselves* upon points of faith; and even those of the same form [the Lutherans for instance] clash one against another *in the articles of their belief*, and in the very Catechisms which they teach their children.

29. The editions of the **AUSBURG CONFESSION**, which the Lutherans look upon as the *foundation* of their religion, **VARY** from each other, and very widely differ from the original

30. These new religions open a large and spacious way to a general dissolution of manners, and to all the wild pursuits of sensualists and libertines; in open contradiction to our blessed Saviour, who has declared the way to heaven to be very strait.

31. The assertors of these religions make their *fancy* their rule in expounding the holy scripture; they clip off several words and texts, and lengthen out others, and change and falsify them as they judge expedient.

32. They have no *succession* of their doctrine or their ministers from the time of the apostles.

33. There is no harmony among them, with regard to the expositions of the holy scriptures.

34. All the monuments of antiquity, and all ancient writings, demonstrate the Roman Catholic religion to be the *only* one, which was founded, established, and confirmed in Christendom.

35. Though the church of Rome, from her infancy to these our days, has been attacked by tyrants, idolaters, pagans, and heretics, she has *always* remained, and still remains, invincible whereas so many other religions have perished and disappeared.

36. Protestants teach not a doctrine helpful to perfection, or the practice of christian virtues. There is little or no instruction to be

found among them *upon points of morality, or the observance of God's commandments.* But every thing is allowed to the desires and concupiscence of depraved nature.

37. The assemblies of the sectaries, even those that hammered out the *confessions of faith* for the new religions, can never be admitted into a competition, for doctrine, sanctity, or the concourse of various nations, with the *general councils* of the Roman Catholic church; nor with the *Fathers* who assisted at them.

38. The principles, which Protestants go upon, are not at all calculated for the *forming of a good conscience*, worthy of a christian.

39. Their parsons have always in their mouths nothing but *calumnies*, contrived to bring the Catholic religion into contempt. They varnish over the dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them.

40. Harmony as to *Faith*, subsists among Catholics; whereas, among the reformers, their opinions are as opposite as east and west.

41. No Catholics go over to other religions with a purpose to live more piously; but, on the contrary, *to live more at large.*

42. The scripture, in several places, gives us plainly to understand that *hope, charity, penance, alms, and other works of mercy, are MERITORIOUS of eternal life*; which our pretended reformers *deny*, upon this false principle that *faith alone* sufficeth.

43. It often happens that Protestants, who

have been the most perverse in their life time, *desire to DIE*, and do effectually die, *in the faith of the Roman Catholics*: but, we do not find that any Catholic desires to make his exit in any other religion.

*Lastly.* I must own, it has always given me great offence that the ministers of all these sects, though they highly extol the merits and satisfaction of Jesus Christ, do yet neglect to exhort their people to an *imitation* of his life; and even give them occasion to be heedless in these great duties of *avoiding sin*, of *doing penance* for sins committed, and of applying themselves to the *practice* of virtue and good works, by rivetting in their memory this pernicious error, that our Saviour has, by his death, so abundantly satisfied for our sins and purchased heaven for us, that *ALL* we have to do, is—to *believe in him*. So that, from the passion, death, and satisfaction of Jesus Christ, these poor deluded people take occasion to indulge themselves in their criminal excesses. But the *ORTHODOX FAITH* teaches us that, notwithstanding the passion and death of the Son of God be of themselves more than sufficient to cancel all the sins of men, and that his merits are of infinite value, our Saviour will *yet* have us to apply the fruits of them to ourselves, by imitating his virtues, and *co-operating* with his dolorous passion, in declining evil and doing good. Jesus Christ came into the world upon a *double* design: first—to satisfy for our sins and to deliver us from eternal damnation; secondly—to



give us a most perfect *pattern* of all virtues, and to inspire us with a desire to copy them *in our lives*: as he has told us, in these words, (1) ‘I have given you *an example*; that ye should do, as I have done to you. (2) ‘*Learn* of me, for I am meek and lowly of heart.’ We are also informed, by St. Peter, (3) that ‘Christ suffered for us, leaving us an example that we should *follow his steps*.’

And now, I address myself to you, my once fellow members in religion, and still my dear relations, friends, and countrymen, and I conjure you, by the five wounds of Jesus Christ, by *his* most precious blood, the price of our redemption, and by the concern you ought to have for the eternal welfare of your souls, not to quit a *certain* way to heaven for an uncertain. Consider *seriously* what that faith was, which your ancestors professed; and which the first christians of your nation, upon leaving paganism embraced. Consider, in what religion those great Saints lived, whom *you* own for such. Weigh seriously these *motives* of my conversion, which I offer you with a heart that is full of a most sincere affection. Return to the way of your fathers, to the path of the Saints, to the religion which has stood for so many ages, and been confirmed, maintained, and watered with the blood of so many martyrs: a religion, which all the ancient Fathers of the *primitive* church asserted and approved: a religion, against which, as our

(1) St. John, 13. v. 15. (2) St. Matth. 11. v. 29.  
(3) 1 Peter, 2. v. 21

blessed Saviour has engaged his word, the gates of hell shall *never* prevail. Have always an eye to the salvation of your souls: for (1) ‘what is a man profited, if he shall *gain* the whole world, and *lose* his own soul? Or, what shall a man give, in exchange for his soul?’ We have but one soul, and its felicity lies at stake in this great affair. Eternal salvation is not to be gained but by a TRUE faith. This true faith is only ONE, and no where to be found but in the Roman Catholic communion. Embrace it therefore, and follow my example in this holy resolution. May God strengthen you with his grace so to do, that, in this true faith, we may advance together towards the mansions of eternal bliss!!

“*Every plant, which my heavenly Father has not planted, shall be rooted up.*” Matth. 15. v. 13.

(1) St. Matth. 16. v. 22.

# THREE

## Valuable Papers

*Annexed to these Motives.*

**FIRST**—the Decision of the Protestant University of Helmstadt, in favour of the Roman Catholic religion.

**SECOND**—copies of two Papers, written by the late King, CHARLES II.

**THIRD**—a copy of a Paper, written by the late Dutchess of York.

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### THE POST-BOY

*London, July 1, —*

There being two Mails due from Holland, and the foreign news, that came in with the last, being by this time exhausted, we shall take this opportunity to communicate to the public the following remarkable piece which has given just offence to most of the Protestants abroad.

**DECISION** of the Faculty of Divinity of Helmstadt, (a famous Lutheran University, in the Dutchy of Brunswick) of the question, propounded on occasion of the marriage of the Princess of Wolfembuttel with Charles III. King of Spain.

*The said Question was propounded in these terms*

Whether a Protestant Princess, destined to marry a Catholic Prince, may, with a safe conscience, embrace the Catholic religion?

## DECISION.

“**WE** answer, that the question propounded cannot solidly be solved, without deciding first, whether or not the Catholics are in fundamental errors, and such as are opposite to salvation? Or, which is the same thing, whether the constitution of the Roman church be such as that one may practice in it the *true* worship of God and attain salvation? Our answer to this second query, on which the first depends, is, without hesitation, in the **AFFIRMATIVE**; for these three reasons.”

“*First*—because the Catholics are, at the bottom, of the same religion with us; and have the necessary faith to know God in order to salvation. For the foundation of religion and christian life is, the belief of God, the Father, our creator; of God, the Son, the Messiah who had been promised and has delivered us from sin, death, the devil, and hell; and of the Holy Ghost, who enlightens us. We must also admit the Ten Commandments of God, which teach us our duty to God and to our neighbours; the Lord’s Prayer, which instructs us how to pray; the practice of the sacraments of Baptism and the Lord’s supper, according to Christ’s institution and command. Moreover, we must acknowledge the power of the keys, and believe, with them, that God has given in the church, to the apostles and their successors in the apostolical functions, the authority of declaring to the penitent that their sins are forgiven; and to denounce to the impenitent God’s hatred against them; and so, either to remit or retain sins: therefore, we sometimes repair to the confession-chair to receive absolution of our sins.”

“Whoever believes all this, and squares his actions by his belief, is in no fundamental error; and being a christian, and a child of God, and desirous to attain the inheritance of eternal life, he may live and die in that condition.”

“All these articles of faith are the abridgment of the christian doctrine, which is expounded in the writings of prophets and apostles; and are contained in the little Catechism, divided into six parts, viz. The Creed, the

Lord's prayer, our Saviour's words concerning Baptism, the Lord's supper, and the vocation of ministers. This catechism is common with us and the Roman Catholics; and, when they have a mind to instruct any body in the christian faith, those are the articles they teach and press, as the *necessary* points to become a christian, and have a share of salvation: as may be seen by the Roman catechisms of Canisius and Volusius, and the catechism lately printed at Hildeshim; wherefore the authors of the confession of Augsburg say, in the preface, that all christians, both Catholics and Protestant, fight together under Jesus Christ; and, a little lower, they affirm that our Protestant religion is not contrary to the christian religion, *nor even to the Roman Catholic*; and this will be acknowledged, say they, by consulting the writings of the fathers. Which is so true, that, we firmly and confidently believe, persons of undoubted probity and piety are found in the Roman Monasteries.'

"*Secondly*—another ground of religion is the belief of God's being a just judge, who rewards virtue and punishes sin; than which belief no other motive is more conducive to direct us from wicked acts: according to what the apostle says, in the 11th chapter of the epistle to the Hebrews, v. 6. 'for he that cometh to God must believe that he *is*; and that he is a rewarder of them that diligently seek him.' The Catholics do not differ from us as to the belief of this article."

"Neither can it be deemed, that the Roman church is not a true Church; wherein the ministry of God's word and the use of sacraments subsist. For if it were no more, or had not been a true church, all its members would be in a state of damnation, and irrecoverably lost, *which none among us dare to advance*. Nay, Melancthon himself has maintained that the Roman church did not cease being the true church, because the word of God was sufficiently taught in divers parts of the catechism, which contains the Ten Commandments, the Creed, and the Lord's Prayer; and in the service of Paganism; or, in the Epistles and Gospels that are read on

**Sundays.** The author of that book is John Sambertus, and the late duke Augustus, of glorious memory, esteemed it to that degree, that he made some alterations in it, out of common places of Joha Haslenresser, a famous divine of Tubinge; which work is looked upon as orthodox, and as such is read all over Sweden and in the universities."

"*Thirdly*—both the Catholic and Protestant churches believe, and publicly profess in the pulpit and in writing, that the name of JESUS is the *only* name, in which man may hope, and whereby they may obtain salvation; and that man is not justified by the works of the law, that he is not justified, *barely* by the performance of the law, but by God's mercy, and the satisfaction of our Lord, JESUS CHRIST, given us. This is the doctrine of the Catholic church, as has been observed by the virtuous Abbot, lately deceased at Doesburg, in the preface of his 'abridgment of the rules of faith:' 'the church believes,' says he 'and did ever teach that no person, since the creation of the world, did ever attain salvation but by Jesus Christ, who is a mediator between God and man; according to what is written in the Acts of the apostles, chapter 4. v. 12. and as the council of Trent has acknowledged it."

"The same christian assembly, (the council of Trent) teaches that the beginning of justification ought necessarily *to proceed from God*, and his preventing grace; that is, from the vocation whereby God calls us, without *any* respect to our own merits. They teach also that *neither* faith nor good works do merit justification; and that we are taught to believe, sins never will nor ever were forgiven but through the mercy and grace of God, and the will of Jesus Christ."

"Our doctors have been obliged to own that the books, entitled Hortus Animæ—the garden of the soul; and the rituals, of Mentz, Triers, and Cologne, prove that the Catholics, who are at the point of death, are exhorted not to put any confidence in their own merits or other means of salvation, but solely to repose all their

trust in Jesus Christ. We might urge the forcibleness of the proofs that are drawn out of all these books; but we shall only quote the Ritual of Mentz, printed in the year 1699. This is the exhortation it prescribes for dying persons, to whom the extreme unction is administered. ‘Your merits, and the merits of all mankind, are too inconsiderable for you to seek *in them* your comfort and the hope of your salvation: since, therefore, we acknowledge the imperfection of our merits, we *put our trust in the merits of our Saviour*, Jesus Christ, whom God has given to the world, in his love truly divine. Wherefore, place your hope in that merciful and gracious God.’ After the sick body has received the extreme unction, they add, ‘place your comfort in the eternal God, who is disposed to shew mercy to you, and gives you strength to resist all the onsets of sin and the devil; and no doubt but God will easily drown your sins in the multitude of the precious merits of Jesus Christ. It is by that Saviour you shall be rescued from sin and the devil, and your soul shall be truly saved.”

“In another catechism, the Roman Catholics direct a dying person to use this prayer: ‘And in case I should for the future live a holy life, but it should be your will that I should die, I had still rather die now, according to your sacred will, and forego the good works I might make if I lived longer.’ Among other directions for prayers, which may be suggested to sick persons, this is found, by way of questions and answers. ‘You desire that God should use you rather with mercy than justice, and that he deal with you not according to your merits, but according to his infinite mercy;’ the sick body answers, ‘I will.’ Do you not believe that you cannot be saved, but by the precious death of Jesus Christ alone?’ The sick body answers, ‘I believe it.”

“It is evident that these Catholic exhortations are grounded in this truth. No body is purified and delivered from his sins, but by the mercy of God and the merits of Jesus Christ: which, however, does not exclude good works, or the observance of God’s precepts, as if good

works, though united to the preceding merits of Jesus Christ, were of no use towards eternal salvation. For no man can assert the *unprofitableness* of good works, without contradicting the holy scripture."

"We read in St. Matthew, (chap. xix. v. 17.) 'if thou wilt enter into life, keep the commandments.' And (chap. vii. v. 21.) '*Not* every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH** the will of **my** Father who is in heaven.' And St. James, in his epistle, that Abraham was justified *by his works*. And, if any body should not look upon this text as canonical, let him hear what, a long time before, Daniel said to Nebuchadnezzar, (Daniel, c. iv. v. 27.) 'O King, let my counsel be acceptable unto thee; and break off thy sins *by righteousness*, and thine iniquities by showing mercy to the poor.' Is not the giving of alms a good work? And, if good works avail nothing, why does St. John, at the coming out of the desert, cry aloud, '*Repent?*' Why does Jesus Christ say that, *in order to be saved*, a man must love God and his neighbour? Reason itself teaches us that a profligate sinner does not deserve the forgiveness of his sins, unless he abhor them, strike his breast, and excite himself to contrition, whatever confidence he may have in the merits of Jesus Christ,"

"We are therefore convinced that, in these things, the Roman Catholics agree with the Protestants; and, if there be any dispute between them, it is only about words."

"Having demonstrated that the foundation of religion subsists in the Roman Catholic church, so that one may be *orthodox*, and live and die well and obtain salvation in **IT**; it is easy to decide the question propounded."

"The most serene princess of Wolfembüttel may, in consideration of her marriage, embrace the Catholic religion; especially, considering first that she did not offend herself, nor has negotiated to be chosen; and that it is unquestionable that divine providence has led her into **that** match. Secondly, that the said alliance will be **most**



advantageous, not only to the dutchy of Brunswick, but also to the whole Protestant church; and may serve to procure the peace of all the churches, so ardently wished for."

"Care only ought to be taken, that she make no formal abjuration; and that difficult and intricate points of controversy be not imposed upon her as articles of faith. It will be sufficient to give her plain instructions."

*Several objections may be made to this our answer, which however will appear to be groundless."*

#### FIRST OBJECTION.

"The Roman Catholic religion requires the performance of human ordinance."

#### ANSWER.

"The Roman Catholics teach, that divine and apostolic traditions, that is the doctrine which is *not* contained in the holy scripture, and which nevertheless proceeds from Jesus Christ and his apostles, ought to be received with the same respect as the written words of God: which we likewise acknowledge: and the only dispute about that matter, between them and us, is, whether such and such traditions come from God or the apostles. As to human traditions, the Catholics are of the same opinion with us."

#### SECOND OBJECTION.

"The Catholics enjoin the invocation of saints, when God alone is to be invoked."

#### ANSWER.

"The council of Trent does not say it should be done, but only that it is good and profitable to do it. Nor will any good christian refuse to invoke them, when he considers that no other power is ascribed to them, but only to pray for us; and that the Greek church, for fourteen ages past, has practiced this invocation, which thus explained, does not in the least derogate from God's honour,"

#### THIRD OBJECTION.

"A Roman Catholic must believe purgatory of which

nevertheless the scripture makes no mention."

"If purgatory be understood a purging of the souls that have departed this life from the sins that stuck by them, several doctors of the church believed the same"

#### FOURTH OBJECTION.

"Several ceremonies, that are performed at Mass, give offence."

#### ANSWER.

"To those only who are ignorant of what those ceremonies signify; for there is no one of them but has a good reputation, touching which, amongst many others, one may consult the catechism of Hildeshiem, page 45, and seq. As for the rest, the Mass is a figure and representation of the most bitter passion and death of Jesus Christ."

#### FIFTH OBJECTION.

"The Roman Catholics are forbid the use of the blessed cup in the sacrament."

#### ANSWER.

"As men's incredulity does not take away God's promises, so the privation of the cup cannot be imputed to the laics, since it is not their fault; but it is rather to be believed that, if they approach the Lord's table with a contrite heart and confidence, they become partakers of the body and blood of Christ, as well as the Protestants; so that, among the Catholics, the priest receives no more than a laic. In short, it must be acknowledged that there is no where any precept for granting the cup to the laics, which belonged to the apostles and priests only, as plainly appears from the 26th chapter of St. Matth. where they were all (viz. the apostles) ordered to drink of it; which shows how the text of St. Mark, (chap. 14. 'they all drank it') is to be understood."

#### SIXTH OBJECTION.

"The Roman Catholics are obliged to believe *seven* sacraments, although there be but *two*."

#### ANSWER.

"The etymology of the word sacrament is not found in

scripture, nor whether there be but two or seven. Thus the confession of Augsburg reckons, sometimes two only, and sometimes three by adding the absolution to the Lord's supper, and Baptism; which the Roman Catholics acknowledge to be the principal. In like manner, the Protestants own that there are in scripture more than two or three secret signs of mysteries; for without doubt, when the Roman Catholics make their imposition of hands and matrimony, they ground themselves on what we read in the Acts of the apostles—that the Holy Ghost did confirm them in the faith, on the day of Pentecost; and on what St. Paul says, in the epistle to the Ephesians, chsp. 5. v. 32. “this is a great mystery.”

#### THE CONCLUSION.

“We are ever ready to answer other objections, either in writing or by word of mouth; though it is chiefly to be observed, that the controversies that are between us and the Roman Catholics do not concern the princess of Wolfembuttel, whose only business is, to continue in the simplicity of faith, which is best. The rest belongs to the divines, among whom there are those, in both persuasions, whose eyes God has opened so, that they clearly perceive the distance between them is not so great, as is commonly said. To this purpose, that, which the truly learned Philip Melancthon said, in his judgment of the modern controversies, addressed to Francis I. (Part IV. p. 34.) deserves particular observation. ‘In short,’ says he, it is an easy matter to put an end to all disputes; and I hope that those who are pious and fear God will agree in all things. God grant they may and that the present decision may conduce to the glory of his name, and the eternal welfare of these families, pursuant to the will of Jesus Christ, our common Saviour.”

\* These are the wishes of *all* the professors of divinity, of the University of Helmstadt, April 12, 1707.”

*Copies of Two Papers, written by the late King Charles II.*

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THE FIRST PAPER.

THE discourse we had the other day, I hope, satisfied you in the main that Christ *can* have but **ONE** church here upon earth; and I believe that it is as visible, as that the scripture is in print, that none can be that church but, that which is called, the Roman Catholic church. I think you need not trouble yourself with entering into that ocean of particular disputes, when the main and, in truth, the only question is, where *that* church is which we profess to believe, One, Catholic, and apostolic. And it is not left to every fantastical man's head to believe as he pleases, but to **THE CHURCH**; to whom Christ left the power, upon earth, to govern us *in matters of faith*, and who made these creeds for our direction. It were a very irrational thing to make laws for a country, and to leave it to the inhabitants to be the interpreters and judges of those laws; for *then* every man will be his own judge, and, by consequence, no such thing as right or wrong. Can we, therefore, suppose that God Almighty would leave us at such uncertainty as to give us **A RULE** to go by, and leave every man to be his own judge? I do ask any ingenuous man, whether it be not the *same* thing, to follow our own fancy, or, to interpret the scripture *by it*? I would have any man show me, whether the power of deciding matters of faith is given to every particular man? Christ left his power to his church, even to forgive sins, and left his spirit with them, which they exercised after his resurrection. First, by the apostles in the creed; and, many years after, by the council at Nice, where the creed was made which is called by that name. And, by the power which they had received from Christ, they were the judges even of the scripture itself, many years after the apostles, as to which books were canon-

ical and which were not. And, if they had this power then, I desire to know how they came to lose it; and by what authority men separate themselves from that church? The only pretence, I ever heard of, was, because the church has failed in wresting and interpreting the scripture, contrary to the true sense and meaning of it; and that they have imposed Articles of Faith upon us which are not to be warranted by God's word. I desire to know, *who* is to be the judge of that; whether the whole church, the succession whereof has continued to this day, or particular men, who have raised schisms for their advantage?

This is a *true* copy of a Paper, I found in the strong box of the late King, my brother, written in his own hand.

JAMES R.

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#### THE SECOND PAPER.

It is a sad thing to consider what a world of heresies are crept into this nation. Every man thinks himself as competent a judge of the scriptures as the very apostles themselves; and it is no wonder it should be so, since that part of the nation, which looks most like a church, dares not bring the true arguments against the other sects, for fear these should be turned against themselves, and they be confuted by *their own* arguments. The church of England (as it is called) would fain have thought that they are the judges *in matters spiritual*, and yet dare not say positively that there is no appeal from them; for, either, they must say they are infallible, (which they cannot pretend to be), or, confess that what they decide, in matters of conscience, is no further to be followed than it agrees with every man's private judgment. If Christ did leave **A CHURCH** here upon earth, and we were all of that church once, *how, and by what authority, did we*

separate from that church? If the power of interpreting scripture be in every man's brain, what need have we of a church, or church men? To what purpose then did our Saviour, after he had given, to his disciples, power to bind and loose on earth, add to it, that he would be with them—even to the end of the world? These words were not spoken parabolically, or by way of figure. Christ was then ascending into his glory, and left his power with his church, even to the end of the world. We have seen, for these hundred years past, the sad effects of denying to the church that power, in matters spiritual, without appeal. What country can subsist in peace or quiet where there is not a *supreme* judge, from whence there can be no appeal? Can there be any justice done, where the *offenders* are their *own judges*, and equal interpreters of the law with those that are appointed to administer justice? This is our case, here in England, concerning matters spiritual. For the Protestants are not of the church of England, as a true church from whence there can be no appeal, but because the discipline of that church is conformable, at the present, to their fancies; and, as soon as it shall contradict or vary from these, they are ready to embrace or join with the next congregation of people, whose discipline and worship agree with their opinion at that time. So that, according to this doctrine, there is no other church, or interpreter of scripture, but that which lays in every man's giddy brain! I desire to know therefore of every serious considerer of these things whether the great work of our salvation ought to depend upon such a sandy foundation as this? Did Christ ever say to the *civil magistrate*, (much less to the people) that he would be with them to the end of the world? Or did he give **THEM** the power to forgive sins? St. Paul tells the Corinthians, *ye* are God's husbandry, and, *ye* are God's building; **WE** are labourers with God. This shows *who* are labourers, and who are the husbandry and building; and, in this whole chapter and in the preceding one, St. Paul takes great pains to set forth that *they* (*the clergy*) have the spirit of God, without which

no man searcheth the deep things of God : and he comprehendeth the chapter with this verse—for who hath known the mind of the Lord, that he may instruct him ? But *we* have the mind of Christ. Now, if we do but consider in human probability and reason the powers Christ leaves to his church, in the gospel, and which St. Paul explains so distinctly afterwards, we cannot think that our Saviour said all these things to no purpose. And, pray consider on the other side, that those, who resist the truth and will not submit to his church, draw their arguments from implications and far-fetched interpretations, at the same time that they deny plain and positive words, ; which is so great a disingenuity that it can hardly be thought they can believe themselves. Is there any other foundation of the Protestant church, but that if the *civil* magistrate please he may call such of the clergy, as he thinks fit for his turn at that time, and turn the church either to Presbytery, Independency, or whatever he pleases ? This was the way of *our* pretended reformation, here in England ; and, by the same rule and authority, it may be altered into as many more shapes and forms as there are fancies in men's heads.

This is a *true* copy of a Paper, written by the late King, my brother, in his own hand, and which I found in his closet.

JAMES R

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*A Copy of a Paper, written by the late Dutchess of York.*

It is so reasonable to expect that a person, always bred up in the church of England and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures, for leaving *that* and making herself a member of the Roman Catholic church ; to which, I confess, I was one of the

greatest enemies it ever had. And I choose, rather to endeavour to satisfy my friends by reading this paper, than to have the trouble to answer all the questions that may daily be asked me. And, *first*, I do protest in the presence of Almighty God, that no person, man or woman, directly or indirectly, ever said any thing to me, (since I came out of England) or used the least endeavour to make me change my religion. It is a blessing I wholly owe to Almighty God; and, I hope, the hearing of a prayer I daily made him, ever since I was in France and Flanders. Where, seeing much of the devotion of the Catholics, (though I had very little myself) I made it my continual request to Almighty God, that, *if I was not*, I might before I died be in the TRUE religion. I did not in the least doubt but that I was so, and never had any manner of scruple, until November last; when, I read a book called 'the history of the Reformation, by Dr. Heylin,' which I had heard very much commended, and had been told, if ever I had any doubt in my religion, *that* would settle me. Instead of which I found it the description of the most horrid sacrileges in the world; and could find no reason why he left the church, but for three, the most abominable ones that were ever heard of among christians. First, Henry VIII. renounces the Pope's authority, *because* he would not give him leave to part with his wife, and marry another in *her* life time. Secondly, Edward VI. was a child and governed by his uncle, who made his estate *out of church lands!* And, thirdly, Queen Elizabeth, who, not being lawful heiress to the crown, could have no way to keep it but by renouncing a church, that could never suffer so unlawful a thing to be done by one of her children. I confess I cannot think the Holy Ghost could ever be in *such* counsels; and, it is very strange that, if the bishops had no design (as *they* say) but restoring to us the doctrine of the primitive church, they should never think upon it till Henry VIII. made the breach, upon so unlawful a pretence. These scruples being raised, I began to consider the *difference* between the Catholics and us; and examined



them, as well as I could, by the holy scripture, in which, though I do not pretend to be able to understand them, there are yet some things I found so easy, that I cannot but wonder I had been so long without finding them out; —as, the *real presence* in the blessed Sacrament; the *infallibility* of the church; *confession*; and *praying for the dead*. After this, I spoke severally to two of the best bishops, (1) we have in England, both of whom told me, there were many things in the Roman church which it were much to be wished we had kept, as confession which was no doubt commanded by God. That praying for the dead was one of the ancient things in christianity; that, for their parts, they did it daily though they would not own it; and, afterwards, pressing one of them very much upon the other points, he (2) told me that, if he had been bred a Catholic, he would not change his religion; but that *being* of another church, wherein he was sure were all things necessary to salvation, he thought it very ill to give scandal, by leaving that church wherein he had received his baptism.

All these discourses did but add to the desire I had to be a Catholic, and gave me the most terrible agonies in the world within myself. For all this, fearing to be rash in a matter of that weight, I did all I could to *satisfy* myself. I made it my daily prayer to God, to settle me in the right; and, so, went on Christmas-day to receive in the king's chapel: after which I was more troubled than ever, and could never be in quiet, till I had told my desire to a Catholic, who brought a priest to me, and that was the first, I ever did converse with, upon my word. The more I spoke to him, the more I was confirmed in the design; and as it is impossible for me to doubt of the words of our blessed Saviour, who says the holy Sacrament is his body and blood, so, I cannot believe that he, who is the author of all truth and who has promised to be with his **CHURCH** to the end of the world,

(1) Sheldon, A. B. Cant. and Blandford, Bishop of Worcester. (2) Blandford, Bishop of Worcester.

could permit them to give that holy mystery to the laity but in one kind, if it were not lawful so to do.

I am not able, nor if I were, would I enter into disputes with any body; I only, in short, say this for the changing of my religion, which, I take God to witness, I would never have done, if I had thought it possible to save my soul otherwise. I think I need not say, it is not any interest in this world leads me to it; as it will be plain enough to every body that I must lose all the friends and credit, I have here, by it. And I have very well weighed which I could best part with—my share in this world, or, in the next; and I thank God I found no difficulty in the choice.

My only prayer is, that the poor Catholics of this nation may not suffer, for my being of their religion: that God would but give me patience to bear them, and then send me any afflictions in this world, so that I may enjoy a blessed eternity hereafter.

**St. James' August 20, 1670.**

## ROMAN CATHOLIC PRINCIPLES,

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1. **THE** fruition of God and the remission of **sine** **are** **not** attainable by man, otherwise than in and by the merits of Jesus Christ; (1) who, gratis, purchased it for us.

2. These merits of Christ are not applied to us, (2) otherwise than by a right *faith in Christ*.

3. This faith is but **one**, (3) entire and conformable to its object; being divine revelations, to all of which (4) faith gives an undoubting assent.

4. These revelations contain many *mysteries*, transcending the natural reach of human wit or industry—wherefore,

5. It became the divine wisdom and goodness to provide man some way or means, (5) whereby he might arrive at the knowledge of these mysteries;—means, visible and apparent to all; means, (6) proportionable to the capacities of all; means, sure and certain to all.

6. This way or means is **not** the reading of scripture, interpreted according to the private reason, (7) or spirit, (8) of every disjunctive person, or nation in particular—but

7. It is an attention and submission to the doctrine (9)

(1) Ephes. 2. 8. 1 Cor. 15. 22. (2) Matth. 16. 16. Heb. 11. 6. (3) Ephes. 4. 5. &c. (4) Jam. 3. 10. Matth. 16. 16. (5) Isai. 35. 8. (6) Matth. 11. 25 (7) 2 Pet. 3. 16. Prov. 14. 12. Matth. 22. 29. (8) Prov 12. 15. (9) Matth. 18. 17.

COLL CHRISTI REGIS S.J.  
BIB. MAJOR  
TORONTO

of the **CATHOLIC** or universal **CHURCH**, established by Christ for the instruction of all ; (1) spread, for that end, throughout all nations ; and visibly continued, in a succession of pastors and people, throughout all ages. From which church, (2) guided in truth and secured from errors in matters of faith, by the promised assistance of the Holy Ghost, (3) every one may and ought to learn (4) both, the right sense of scripture and all christian duties, respectively necessary to salvation.

8. This church—thus spread, thus guided, thus visible, continued in one uniform faith (5) and subordination of government—**IS** that self same, which is termed the Roman Catholic ; the qualifications above mentioned, viz. unity, indeficiency, visibility, succession, and universality being applicable to no other church, or assembly whatsoever.

9. From the testimony and authority of this church it is, that we received and believe the scriptures to be the **WORD OF GOD** ; and, as she can assuredly tell us (6) this or that book is God's word, so can she, with the like assurance, tell us also the true sense and meaning of it, in controverted points of faith. The same spirit that wrote the scripture, (7) enlighteneth **HER** to understand both it, and all matters necessary to salvation—From these grounds, it follows,

10. All, (and only) divine revelations, delivered by God unto the church and proposed by her to be believed as such, are, and ought to be, esteemed Articles of Faith ; and the contrary opinions, heresy—and

(1) Psalm 2. 8. Isai. 2. 2. &c. Cap. 49. 6. Matth. 5. 14. (2) Isai. 59. 21. John, 16. 13. Ezek. 37. 26, Ephes. 5. 27. &c. 1 Tim. 3. 15. Matth. 16. 18. (3) Matth. 28. 20. John, 14. 16. (4) Deu't. 17. 8. &c. Matth. 23. 2. (5) John, 10. 16. Rom. 15. 5. John, 17. 52. Philip, 2. 2. (6) Matth. 16. 18. 1 Tim. 3. 15. Matth. 18. 17. (7) Isai. 59. 21. John, 14. 17. Matth. 18. 17.

11. As an obstinate separation from the unity of the church, in known declared matters of faith, is formal heresy; so, a wilful separation from the visible unity of the same church, in matters of subordination and government, is formal schism. (1)

12. The church proposeth unto us matters of faith;—first and chiefly, by the Holy Scripture, in points plain and intelligible in it—secondly, (2) by definitions of General Councils, in points not sufficiently explained in scripture—thirdly, by (3) Apostolical Traditions, derived from Christ and his apostles to all succeeding ages.—fourthly, by her (4) Practice, Worship, and Ceremonies confirming her doctrine.

### *Of Spiritual and Temporal Authority.*

GENERAL Councils, (which are the representative of the Church of God) have no commission from Christ to frame NEW matters of Faith, these being solely divine revelations; but only to *explain*, and ascertain unto us, what anciently was, and what now is, received as of faith in the church, upon debates and controversies arising about them. (5)—but,

2. It is no article of faith to believe that general councils *cannot err*, either in matter of fact or discipline, alterable by circumstances of time and place; or, in matters of speculation and civil policy, depending merely on human judgment or testimony.

3. If a general council (much less a papal consistory) should undertake to *depose* a king and absolve his subjects from their allegiance, no Catholic, *as a Catholic*, is bound to submit to such a decree—hence it follows,

4. The subjects of one king may. lawfully and without

(1) Tit. 3. 10. 1 Cor. 1. 10. Cap. 12. 25. (2) Acts, 15. 28. (3) 2 Thes. 2. 14. Cap. 3. 6. 2 Tim. 2, 2. (4) Jam. 2. 3. (5) Gal. 1. 7. 8. Deut. 17. 8. Matth. 18. 17. Luke, 10. 16. Heb. 13. 7. 17.

the least breach of Catholic principle, renounce, even upon oath, the teaching, maintaining, or practising the doctrine of deposing kings, *excommunicated for heresy*, by any authority **WHATSOEVER**, as repugnant to the fundamental laws of the nation, injurious to the sovereign power, destructive to the peace and government, and by consequence, in the subjects of any prince, *impious and damnable*.

5. Catholics believe that the Bishop of Rome is the successor of St. Peter, (1) Vicar of Jesus Christ upon earth, and Head of the Catholic church; which church is therefore fitly styled **ROMAN Catholic**, being an universal body united under one visible head—nevertheless, (2)

7. Nor do Catholics, as Catholics, believe that the Pope hath any direct or indirect authority, over the temporal power and jurisdiction of princes. Hence, if the Pope should pretend to absolve his majesty's subjects from their allegiance, upon account of heresy or schism, persons under such a dispensation would be still bound in conscience to defend (2) their king and country, at the hazard of their lives and fortunes, *even against the Pope himself*, in case he should invade the nation.

8. And, as for problematical disputes or errors of particular divines, in this or any other matter whatsoever, the Catholic church is in no way responsible for them; nor are Catholics, as Catholics, justly punishable on their account—but,

(1) Matth. 16. 18. 19. John, 21. 17. (2) Eph. 4. 11. &c. (3) 1 Pet 2. 13. 17

9. As for the King-killing doctrine, or murder of princes excommunicated for heresy, it is *contrary* to the faith of the Catholic church; and it was expressly declared, in the general council of Constance, (1) that such doctrine is *damnable and heretical*; being contrary to the known laws of God and nature.

10. It is an article in the Catholic faith, to believe that no power on earth *can* license men to lie, forswear, perjure themselves, massacre their neighbours, or destroy their native country, *on pretence of promoting the Catholic cause or religion*. Furthermore, all pardons or dispensations, granted (or pretended to be granted) in order to any such ends or designs, have no other validity or effect than to add sacrilege and blasphemy to the above mentioned crimes.

11. The doctrine of equivocation, or mental reservation, however wrongfully imputed to the Catholic religion, is, notwithstanding, neither taught nor approved by the church, as any part of her belief. On the contrary (2) simplicity and godly sincerity are constantly recommended by her as truly christian virtues, necessary to the conservation of justice, truth, and common society.

*On some particular controverted points of Faith.*

1. EVERY Catholic is obliged to believe that, when a sinner repenteth him of his sins (3) from the bottom of his heart, and acknowledgeth his transgressions to God *and to his ministers*, (4) the dispensers of the mysteries of Christ, resolving to turn from his evil ways and bringing forth fruits worthy of penance, there is *then* (and **NOT** otherwise) an authority left by Christ to absolve such penitent sinner from his sin. This authority Christ gave his apostles, and their successors—the *bishops and priests* of the Catholic church, in these words; “Receive

(1) Conc. Const. Sess. 15. (2) 2 Cor. 1. 12. (3) Ez. 18. 21. 2 Cor. 7. 10. Prov 28. 13. (4) Acts 19. 18. 1 Cor. 4. 1. Jam 5, 16.

ye the Holy Ghost; whose sins you shall forgive, they are forgiven unto them, &c.”

2. Though no creature whatsoever can make (1) condign satisfaction, either for the guilt of sin or the eternal pain due to it, (2) this satisfaction being proper to Christ, our Saviour, only; (3) yet penitent sinners, redeemed by Christ, may as members of Christ in some measure satisfy, by praying, fasting, alms-deeds, and other works of piety, for the *temporal* pain which, by the order of divine justice, sometimes remains due after the guilt of sin and eternal pains are (*gratis*) remitted. These penitential works are notwithstanding satisfactory no otherwise than as joined to that satisfaction, which Jesus made upon the cross; in virtue of which alone, all our good works find a grateful acceptance (4) in the sight of God.

3. Catholics hold there is a *purgatory*, that is to say, a place or state, where souls departed this life, with the remission of their sins, as to the eternal guilt or pain, yet obnoxious to some temporal punishment still remaining due, or not perfectly freed from the blemish of some venial (5) defects, (as idle words, &c. not liable to damnation) are (6) purged before their admittance into heaven, where nothing that is defiled (7) can enter—furthermore,

4. Catholics also hold that such souls, so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow members here on earth. But *where* this place is—of what nature and quality the pains are—how long each soul is detained there—after what manner the suffrages made in their behalf are applied; (8) whether by way of satis-

(1) Tit. 3. 5. (2) 2 Cor. 3. 5. (3) Acts, 26. 26. Jonas, 2. 5. &c. Psalms, 102. 9. &c. Daniel, 9. 3. Joel, 2. 12. Acts, 10. 4. (4) 1 Peter, 2. 5. (5) Numb. 14. 20. &c. 2 Sam. 12. 13. &c. Pro. 24. 16. Matth. 12. 36. and c. 5. 22. 26. (6) Matth. 5. 26. 1 Cor. 3. 15. (7) Rev. 21. 27. (8) 1 Cor. 15. 29. Coll. 1. 24. 2 Mac. 12. 42. &c. 1 John, 5. 16



**action** or intercession? &c. are questions, **superfluous** and **impertinent** as to faith.

5. No man, (1) though just, can merit either an increase of sanctity or happiness in this life, or eternal glory in the next, *independent* of the merit and passion of Christ; nevertheless, in and by the merits of Christ Jesus, (2) the good works of a good man, proceeding from grace and charity, are acceptable to God, so far, as to be through his goodness and sacred promise truly meritorious of eternal life.

6. It is an article of the Catholic faith, that in the most holy sacrament of the Eucharist, there is truly and *really* contained the body of Christ, (3) which was shed for the remission of sins; the substance of bread and wine being, by the powerful works of Christ, changed into the substance of his blessed body and blood, the species or accidents of bread and wine still remaining—thus

7. Christ is not present in this sacrament, according to his natural way of existence, that is, with extension of parts, in order to place, &c. but after a *supernatural* manner; one and the same in many places, and whole in every part of the symbols. This therefore is a *real* and substantial, yet sacramental, presence of Christ's body and blood, not exposed to the external senses, nor obnoxious to corporeal contingencies

8. Neither is the body of Christ separated, in this holy sacrament, from his blood, or his blood from his body; or either or both disjoined from his soul and divinity: but all and the whole living Jesus (4) is entirely contained under one kind, is truly partaker of the whole sacrament and in no wise deprived either of the body or blood of Christ—true it is,

(1) John, 15. 15, 16. (2) Matth. 16. 27. Cap. 5. 12. Cap. 10. 42. 2 Cor. 5. 10. 2 Tim. 4. 8. (3) Matth. 26. 26. Mark, 14. 22. Luke, 22. 10. 1 Cor. 11. 23. &c. Cap. 10. 16. (4) Job, 6. 48, 50, 51, 57, 58. Acts, 2. 42.

9. Our Saviour, Jesus Christ, left unto us his body and blood, under two distinct species or kinds; in the doing of which he instituted, not only a sacrament but also a sacrifice; (1) a commemorative sacrifice, (2) distinctly showing his death, or bloody passion, until he come. For as the sacrifice of the cross was performed by a distinct effusion of blood, so is the same sacrifice commemorated in that of the altar, (3) by a distinction of the symbols. Jesus therefore is here given, not only *to us* but *for us*: (4) and the church thereby enriched with a true, proper, and propitiatory sacrifice, usually termed **MASS**. (5)

10. Catholics renounce all divine worship and adoration of images or pictures. God only, we worship and adore; nevertheless, we make use of pictures and place them in churches and oratories to reduce our wandering thoughts and enliven our memories towards heavenly things. (6) And further, we allow a certain honour and veneration to the picture of Christ, or the virgin Mary, &c. beyond what is due to every prophane figure: not that we believe any divinity or virtue in the pictures themselves, for which they ought to be honoured, but because the honour given to pictures is referred to the prototype, or thing represented—in like manner,

11. There is a kind of honour and veneration respectively due to the Bible, to the Cross, to the name of Jesus, to Churches, to the Sacraments, &c. as (7) things peculiarly appertaining to God; also to the glorified Saints in heaven, (8) as domestic friends of God; yea, to kings, magistrates, and superiors on earth, as the vice-gerents of God: to whom honour is given, (9) without any deroga-

(1) Luke, 22. 19. &c. (2) 1 Cor. 11. 26. (3) Heb. 13. 10. (4) Luke, 22. 19. (5) Mal. 1. 11. Exod. 25. 18. 1 Kings, 9. 35. Numb. 21. 8. Acts, 5. 15. (6) Jos. 7. 6. Exod. 3. 5. Psalms, 99. 5. Phil. 2. 10. Acts, 19. 12. (7) Jos. 7. 6. Exod. 3. 5. Psalms, 99. 5. Phil. 2. 10. Acts, 19. 12. (8) Jo. 2. 20. (9) 1 Peter, 2. 17. Rom. 18. 17.

tion to the majesty of God, or that *divine worship* appropriated to him—furthermore,

12. Catholics believe, that the blessed Saints in heaven, replenished with charity, (1) pray for us, their fellow members here on earth; that they rejoice (2) at our conversion; that, seeing God, they see (3) and know in him all things suitable to their happy state; that, in our behalf (4) and for their sakes, he grants us many favours; that, therefore, it is good and profitable to desire *their* intercession; and that this manner of invocation is no more injurious to Christ, our Mediator, nor superabundant in itself, than it is for one christian to beg the prayers and assistance of another in this world. Notwithstanding all which, Catholics are taught not to rely on the prayers of others, so as to neglect their own duty to God in imploring his divine mercy and goodness; in mortifying the deeds of the flesh; in despising the world; in (5) loving and serving God and their neighbours; in following the foot-steps of Christ, our Lord, who is the way, the truth, and the life: and to whom, with the Father and the Holy Ghost, one God, be all honour and glory for ever and ever. *Amen.*

(1) Rev. 5. 8. (2) 15. 7. (3) 1 Cor. 13. 12  
Exod. 32. 13. 2 Chron. 6. 42. (5) Gal. 5. 6.

# EULOGIC APOSTROPHE

TO THE CHURCH,

*By the justly Celebrated*

**FENELON.**

“OH Church of Rome! oh sacred city! oh dear and common country of all true christians! In Jesus Christ, there is neither Greek, nor Scythian, nor Barbarian, nor Jew, nor Gentile; in thy bosom, they are as **ONE** people, all are citizens of Rome: and every Catholic is a Roman. Behold the mighty stem, which has been planted by the hand of Jesus Christ! Every branch, which is *separated* from it, fades, withers, and dies. Oh mother! whoever is a child of God, is also thy child: after the lapse of **so** many ages, thou art yet fruitful. Oh spouse! thou bringest forth children to thy husband, in every quarter of the globe; but whence is it that so many unnatural children now **contemn** their mother, arise up against her, and consider her as a cruel step-dame? Whence is it that her authority should give them such vain offence? What! shall the sacred bond of union, which should unite every one in a single flock, and make every minister as a single pastor; shall *that* be the pretext for a fatal dissention? Shall **we** produce those times, which will be the last, when the Son of Man shall hardly find faith upon the earth? Let us tremble, my dearest brethren, let us tremble, lest the reign of God, which we abuse, should be taken away from us, and be given to other nations who will bear the fruits. Let us tremble, let us humble ourselves, lest Jesus Chrsit carry elsewhere the torch of pure faith, and leave us in that gloomy darkness which our pride has deserved. Oh church! whence Peter will forever strengthen his brethren, let my right hand forget itself, if ever I forget thee! Let my tongue cleave to my mouth and **be** motionless, if thou be not, to the last breath of life, the principal object of my joy and my rejoicings.”

*The above is taken from his Ordinance, of the 9th of June, 1      which was the last act of his Apostolic ministry*

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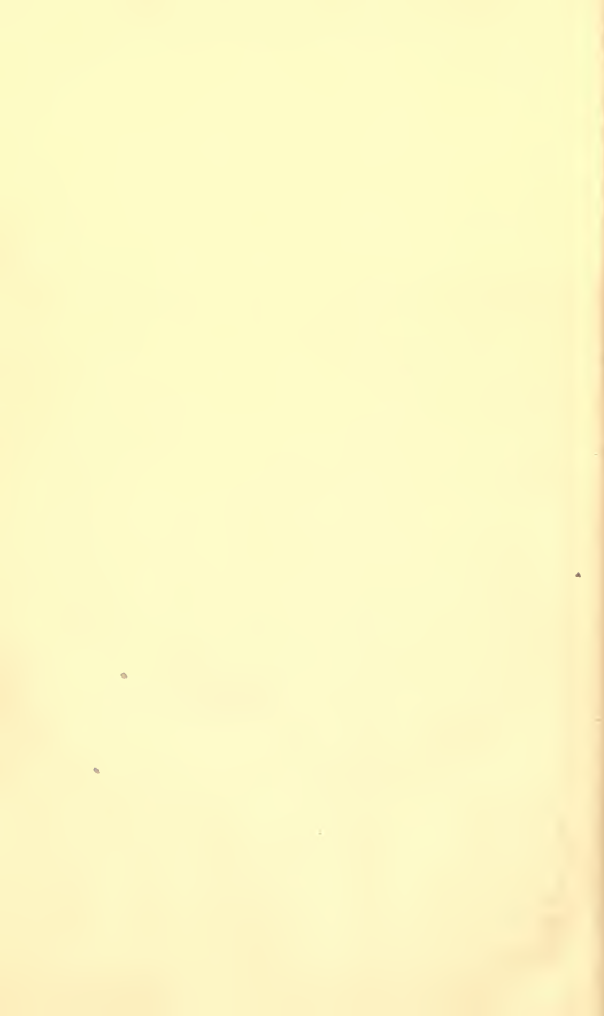
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